

# The American Missionary

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## MUSEUM OF THE CITY OF NEW YORK

GRACIE MANSION

Foot 86th Street, East River

Carl Schurz Park

January 11th, 1924.

DEAR MR. LOOMIS:—

That portrait of Lincoln, to which you refer, is in my estimation the most spiritual picture I have ever seen of him. The circumstances attending the taking of this picture are in themselves quite interesting.

At the time of Lincoln's nomination in Chicago there was nothing available except some tintypes, made by itinerant strollers who went through the country at that time. As he never claimed to be a beauty, the reproduction was even worse, and his campaign managers clearly saw that they did not do him justice, and would certainly harm his candidacy.

He was thereupon rushed around to the studio of a Mr. Hessler, and the portrait which I sent you is one of the two of that sitting. His hair was quite slicked up in the first, so he ran his fingers through it for the second view, with the result that you now see. I have always regretted that, in response to a childish request, he allowed his beard to grow. It has always, to my mind, detracted from the intellectual aspect; and more especially, as I said before, the spiritual look which was always in his face.

Years and years after this event I came across this picture, and took the pains to look up the original negative. I found it in the possession of a Miss Ayres, whose father had bought it from Hessler, along with a lot of other old negatives, meaning to sell the whole outfit as glass. He providentially removed the boxes from Hessler's studio a few days before the great fire in Chicago, and to this incidental circumstance we owe the preservation of what will in time become recognized as the greatest portrait of Lincoln known to the world. I was unable to purchase the negative, but I was fortunate enough to obtain some copies. The United States Government purchased one for Ellis Island, and it was made forty inches high.

With many kind regards, I am,

Yours very truly,

HENRY COLLINS BROWN,  
Director.

## THE COMMISSION ON MISSIONS

### After the Every-Member Canvass—What?

By REV. JOHN STAPLETON, *Pastor Chatterton Hills Congregational Church, New York*

THE Chairman of the Every-Member Canvass Committee sat in my study. He was a sturdy young Scotch contractor, immensely busy with his own concerns and yet caught by the idea of putting on a successful campaign for the church that the house of God might stand solvent and respected before the world. His committee had been hard at work and the prospects were that success would crown their effort. Three bulletins had been put out to the constituency, telling in one-syllable words the meaning of the canvass. People were reading them and registering great interest. Members of the committee had stood in the pulpit for three successive Sundays, and in splendid fashion had told their story from a layman's standpoint. The local paper had published four or five articles which the chairman had supplied on the significance of the world-wide work of the church. The children in the Sunday School were interested in a poster contest and were interesting their parents. Altogether things looked good for the eventual round-up, yet James R. Stevenson as he sat in my study, did not look contented, and with Scotch directness he told me why.

"Why do we have an Every-Member Canvass?" so he started.

"To get money," I countered.

"It doesn't say that," said Jim. "It leaves the field open. Every-Member Canvass—for what? Brither," James talks the Scotch language when he gets interested, "I ha' been thinkin' this last week about this thing and I'm n satisfied."

"Confession is good, James, go to it. Tell me what's the matter."

"I have nothing to confess," he said, with an infectious grin. "But here's the point. This Every-Member Canvass Committee is appointed November first and we put on a campaign that is great up to and including December eighth, and then we are expected to drop it when it is just started. Personally I hate to let go of a good thing so quickly.

"I've been asking myself the question, 'Every-Member Canvass for what? First, for the money, as you say. That is, to get subscriptions. But that is only the beginning. I have been thinking of an Every-Member Canvass Committee that will help through the year to raise the money that has been subscribed, going to each new member with the information we have given to subscribers in this canvass and inducing such members to give the largest possible sum to the church when joining. Then I think of the Every-Member Canvass Committee as a possible help to the treasurer in getting back bills paid. I'll warrant he'll not turn down that aid. Well, so much for the money program for the year. What other canvass work can the committee do?"

"Speak on, James," for I saw he was inspired.

"Well, why couldn't we have an Every-Member Canvass Committee canvass for church attendance and increase the average number present in the congregation? Ye'd no object to that, dominie? Then, why not an Every Member Canvass by advertising the church in the name of every member? Our church is too modest. If I understand the great commandment, it wa



that we should not be afraid to advertise our goods. Ye mind what it says. 'Go ye into all the world and preach the gospel to every creature.' This city is our world and we are not to stop till the news of our church and its gospel preaching reaches every man and woman and child."

"I don't believe newspaper publicity pays beyond a very modest amount." I said it more to stimulate his views, for a Scot will never fight so hard as when his opinions are flouted.

"I said naethin' about newspapers—they have a place at that," said James. "I was thinkin' of what I would call a special campaign to a select few. Suppose you send out a personal letter to every citizen in the parish, telling them the church is a good asset to the community and if they are not associated elsewhere it is their duty to help. Tell them their houses would be worth less and their taxes would be more if it were not for the church. Tell them that the church makes the community better for their wives to live in and their children to play in. Advertise it as a power for good living—clean doing and high thinking—as the only organization which speaks positive hope by the bedside of the dying and when the clods fall in the cemetery. Then advertise your Sunday School as the place where the kiddies are taught this faith. Put a welcoming signboard at every approach to the church, telling strangers what and where it is. Then see to it that everything which takes place in the church has an account published in the daily paper. Let the town know we are alive. That's what I mean by advertising."

"And the Every-Member Canvass Committee is to do all this?" I asked quizzically.

"Well, I've been talkin' to them and they're willin'," said James. "And ye've no kick comin' if they do the work, have ye? But that's not all. I have an idea that the social part of the work of the congregation could be very greatly helped. Why not have an afternoon when this same group of men could go out and make social contacts? Why couldn't we be used as a membership committee for the church? Then, we want to help in the School for Missions and boost the attendance there. It's all helping the work of the Every-Member Canvass Committee. I see a whole year's work for the committee if only they will let us work. This is what I have been thinking about and I can't get it out of my head."

"Let it stay there, my brother, it's good stuff for any head," I said. "As for being allowed to perpetuate that work, you are elected for life. Every-Member Canvass forsooth! James, if you had kept on with your plans, there wouldn't have been left anything for the preacher to do. You're sure you're not after my own job?"

"I am not," said he. "I'm just trying to make your job worth while."

"Tell me," I added seriously, "just what is the main idea in having the committee enter all these fields? I do not know that I see it very clearly."

James R. smiled at me.

"It's all here, dominie," he said. "Everyone of these things will help to interest more people in the church in its social life, its spiritual life, and its mission work. When the new Every-Member Canvass Committee is appointed for 1925, this increased interest will register in more money—and money," James added in canny fashion, "is a good thing."

Mr. Stevenson spoke just as is here narrated, out of his heart. He is one of the busiest men of the church, but he will put this thing over because he has the vision. After the Every-Member Canvass—what? A canvassing of every member throughout the year for everything every member should do and be in this church, not entirely forgetting the effect it will have on the Every-Member Canvass in 1925. I believe it will work and will report later.

# THE CONGREGATIONAL COMMISSION ON EVANGELISM

## Evangelistic Promotional Literature

By FREDERICK L. FAGLEY

THE use of literature in the work of the church has developed along with the use of literature in other lines of activity. We have become a great reading nation, and those who would be successful in reaching the minds of people—whether in politics, or in business, or in religion—are finding the current use of effective literature most rewarding.

The literature that is offered to the churches for their use is all the while improving in value. It is more modern in its approach, more spiritual, meets more adequately human need, and is prepared with the single thought of reaching a real need of the people who are to read it.

### An Example

In my own early ministry, I had as a close friend the parish priest of the Catholic Church. Now, my own mission church was very small—a membership of under one hundred at the start—while his church was considered the largest of any denomination in the state, with 7,800 communicants.

This priest took personal interest in the welfare of our mission, and he and the men of his church helped us in many ways. One way in which we were helped was by the example of this priest in the use of literature in his parish. This is a summary of his experience:

"I always plan that everyone who comes to my church on Sunday morning shall carry home a helpful piece of literature. I give as much thought to its selection as I do to the selection of the text for my sermon. I hand the printed matter to the people as they go out the door and I am sure they will carry it home with them. I always try to make my sermon and the literature supplementary so that there is some connection in what I have said in the sermon to the printed word. I explain the piece of literature, what its value is, and what I hope my people will get out of it, and tell them to pass it on to other members of the family after they have read it themselves.

"The result of my experience," said he, "is that I can truly say that after twenty years' ministry in this parish I believe my people have received as much instruction and guidance from the literature that I have handed them as from what I have said directly from the pulpit."

We know how largely the Catholic Church is developing along this line. We know how the Christian Science and the Episcopal churches use literature—not promotional literature, but literature of devotion, literature bearing directly upon the religious problems of the people.

### Our Congregational Program

Our own Congregational churches also have been developing some helpful literature during these last half-dozen years. We have been hunting out material that was particularly adapted to the purpose in hand, and this has been provided for our churches at reasonable cost. In this work all our agencies cooperate. For the Lenten season, however, the Commission on Evangelism



and Devotional Life has been promoting the use of evangelistic and devotional literature among the churches. The circulation of this material has grown from 300,000 pieces annually to 1,400,000, and there is reason to believe that the circulation this year will be quite a bit in excess of last year's circulation.

### Material for This Year

For use in the churches this year, there are:

*The Fellowship of Prayer*.—A booklet of thirty-two pages, with a program for each day in the Lenten season. Price, two cents each. The program includes Bible reading, meditation and prayer. Every Congregational family should have a copy of "*The Fellowship of Prayer*" for the Lenten season. The *Gospel of Matthew* is available in a four-cent edition.

*A Book of Prayer*.—This little book of seventy-eight prayers for individual and church use has been a great comfort to thousands of Christians and is particularly valuable for use during the Lenten season. Price, five cents each.

*Devotional Hymns*.—A collection of forty-eight of the great hymns of the church with music, selected for use in the family circle, young people's meetings and other groups; particularly adapted for cottage prayer meetings. Price, five cents each.

*A Lenten Devotional Service*.—The object of this service is to call the attention of the people to the need of deepening the devotional life, and the possibilities of the Lenten season for this purpose. We hope pastors will care to use this Lenten Service as a "Call to Prayer" for their people. This will be sent free in quantity sufficient for pastors' needs.

*The Pastor's Class*.—A new book—*Six Lessons for the Pastor's Class*—has been provided. These lessons are based on the Statement of Faith, and will be found valuable not only for class use, but as an outline of study for older groups. Price, three cents each. The *Text Book* used the past two years is also available. Price, three cents each.

*Personal Evangelism*.—"Some Objections to Beginning the Christian Life," by Dr. Bosworth, is a most valuable booklet for all Christians, and particularly for those who are seeking to interest others in the Christian life. Price, two cents each. The Free Church Council of Great Britain has given us permission to reprint Dr. F. B. Meyer's "*Personal Evangelism—How to Begin*." This will be of much help to many pastors. Price, one cent each.

*For General Distribution*.—Four most helpful leaflets by Dr. Charles E. Jefferson. Price, one cent each. "*Building Up the Church*"; "*Becoming a Christian*"; "*How to Pray*"; "*Why Join the Church*." In addition to these, the Commission has other leaflets on various phases of Christian life and thought.

### Invitation to Pastors

Pastors and church workers are cordially invited to apply to the offices of the Commission on Evangelism, 287 Fourth Avenue, New York City, for samples of any of the above, and for additional suggestions of available literature. Such samples will be sent postpaid, on request.

More and more the Lenten season is being used by pastors as a time for giving attention to the spiritual life, and particularly for making church membership and church attendance mean more. It is the earnest hope of the Commission that the material offered to pastors may be of practical help in reaching this ideal.

## THE PASTORS' SECTION

### Spiritual Preparedness for a College Course

*From a speech by Prof. Alfred C. Lane, Sc.D., Member of the National Research Council for Geology, at a banquet of the Tufts Chapter of the Beta Tau fraternity, December 10, 1923.*

TO THE ordinary student the college life begins with a shock something like a plunge into cold water. He is likely to find that some of the teachers differ widely from his home training, and, I may add, from their colleagues. His parents, for instance, believe in God and immortality, but, if Leuba's statistics are correct, the chances are three to one that his professor of psychology believes in neither. The teachers of geology or other physical sciences are more likely to be religious. But even if, like the geologists, W. N. Rice, Miller T. C. Chamberlin or the Nobel prize winner Millikan, they are pillars of the church, the chances are one hundred to one that they are evolutionists.

Again, the student may come from a family of Rooseveltians who believe as I do, that preparedness is a duty and that a comparison of the administrations of Washington, Grant and Roosevelt with those of Madison, Buchanan and Wilson shows that unpreparedness does not keep us out of war, and that the American people are neither cowards enough to keep out of war because unprepared, nor bullies enough to go into war because they were sure of victory; but he may find in the college professor a sociologist of Quaker stock who believes that preparedness for war breeds war and that taking boxing lessons means a quarrelsome disposition. In the college library he will see the conservative papers, but he will also see, for instance, the *New Republic* and he will be impressed by the contrast in literary style and in quality of paper between it and the *National Republican*.

Upton Sinclair suggests that the professors are marching with Prussianized goosestep at the command of the interests, and that students are being taught deliberately "not wisdom but folly, not justice but greed, not freedom but slavery, not love but hate." On the other hand, the *National Republican* sees red and accuses the colleges of disseminating radicals, socialism, sovietism, bolshevism. They cannot both be right. Suppose they are each half right and split us fifty-fifty. There are positive and negative elements enough in close proximity, one might think, to generate quite a little electric shock. The fact is that the president of a college is pulled and hauled between trustees and faculty, student and alumnus, capital and labor, until at times there is a high tension current generated. He is a human hyphen, and the center of application where the three forces in education meet—the forces of those who pay for it, of those who give it and those who get it.

Now this situation is quite different from what one meets before coming to college. There is not a clash of views, generally speaking, between the teachers in the primary, grammar and high schools, and not very often between them and the home. In the primary school what teacher says goes, and that attitude lasts pretty much through the high school.

Why is there this difference in the situation when one comes to college? May it not be in that the ever-widening circle of our knowledge passes beyond



the narrow circle of the generally accepted into the debatable ground, the frontier between the area of knowledge and the infinite outside of the unknown. This border line is the zone of investigation, and the function of the teacher becomes no longer to tell you things, but to help you find out things. He becomes a fellow-investigator and education becomes ever more and more an active process; being thus an active process one must react to it as to a cold plunge. If one is to take a cold plunge safely one must turn pink and not blue.

The first spiritual step of preparedness is then to forewarn the student of the change of attitude from the learner to the investigator and to remind him of St. Paul's motto—

"Prove all things. Hold fast that which is good."

Tell him then that he may expect to find all things and all beliefs challenged. Show no fear of investigation. Remind him that the truth is never hurt by investigation. To be sure, investigation may hurt the man who has a loose grip on it. But remember that certainty really is a state of mind, not an attribute of truth, and though the investigator may be in a fog the sun and stars are still shining. And if perchance there may be moths in the mantle of our beliefs it is better for them to be opened out to the free air of investigation, the moths removed and the holes darned, than to have them ever at work silently and unseen reducing our cherished garments to shreds and tatters.

There is real danger, no doubt, in investigation. Explosions take place in the chemical laboratory. The adage, "Drink deep or taste not the Pierian spring—a little knowledge is a dangerous thing," has some truth in it. Therefore we should remember the second half of St. Paul's injunction and hold fast that which is good, remembering that we can make no headway by doubting everything at once. Scientific investigating is done by isolating one point so far as possible, varying one factor and studying the result. Universal skepticism gets nowhere. We are reduced to the condition of the centipede.

"The centipede was happy, quite,  
Until the toad for fun  
Said, 'Pray which leg comes after which'?  
This wrought her mind to such a pitch  
She lay distracted in the ditch  
Considering how to run."

So much by way of preparation for the shocks from the faculty, which, I have explained, is a very shocking crowd!

But how about shocks from the student body, sophomores and others? Will not the freshman find that men of various races and religions from which he has hitherto been kept apart are regular fellows like himself, just as able to play the game as he, either in curricular or in the extra-curricular activities? Will that not shock his self-conceit and be good for him? Will it not be well if he goes to college prepared to widen the sphere of his sympathies?

After all, just as the best preparation for a cold plunge is a good circulation, so that the cold water but produces the ruddy glow of health, so the best spiritual preparation, must it not consist in a good spiritual circulation? Our Lord said, "I am the vine, ye are the branches." From the vine through the branches circulates the sap into the bunches of ripening grapes, and the best spiritual preparation must be a real vital religion, rooted in facts of experience, and yielding fruit in lives that have the fruits of the spirit. If the sub-freshman has seen the fruits of the spirit in lives around him, and especially if he himself has the circulation of the divine spirit within, has he not all the preparation we can give? Can we then do more than pray and expect that even though the branch has surprising twists, it will still keep its vital connection with the Vine?

## THE CONGREGATIONAL HOME MISSIONARY SOCIETY

Dr. H. B. Harrison is acting pastor of Pilgrim Church, Spokane, Washington. This is a united movement, bringing together organizations on north side of the city. The result of his work thus far is gratifying.



Special attention is called to the article on Mormonism by Rev. Clator Rice, which appears elsewhere in this section. Mr. Rice has given, in a spirit of Christian fairness, information acquired during the years spent in pastoral work in Mormon territory. Further installments will be found in the March and April issues.



Dr. Ricker of the South Central District reports that a group of cotton pickers in Rainey, Texas, contributed twenty-two dollars and fifty cents from the proceeds of their cotton-picking to missions. These people are most industrious, living in the country away from the railroad. Their gift was a marked increase over the gifts of former years.



An article on another page of this issue describes the splendid work Rev. Fred Smith is doing at Isabel, South Dakota. He is in great need of a Ford car, and we are hoping that some individual or church can step forward to supply this need. Address communications with regard to this matter to Secretary Frank L. Moore, 287 Fourth avenue, New York City.



Some six millions of children are being educated in one-room school houses; and, for the most part, are without other outlook on life than that which comes to them through the eyes of an indifferently prepared Sunday School teacher. They are without the Christian church, and without the Sunday School; without leadership in, or incentive to, Bible study.



Three churches care for the Czecho-Slovak population in Minnesota. The organization at Silver Lake is doing fine work in a rural community; the church at St. Paul is gaining recognition among the Bohemians of that city; at South Elmdale the pastor cares for the English-speaking church at Holderness and the Slovak congregation some distance from the town.



A word of suggestion to those who send packages to Ellis Island. A large quantity of material has been received during the past few weeks upon which express charges have not been paid. This causes Mrs. Pratt great inconvenience, as she must not only find the money to pay the charges, but also make an extra trip across the bay for the packages. It would help her greatly in her work if the express charges on all materials sent to the Island were prepaid.



Wanted: records for the Victrola at Ellis Island. Marches, patriotic songs, and records for children are especially desired. Please send direct to Mrs. Jennie F. Pratt, Missionary Rooms, Ellis Island, New York.



# The Mormon Church

By REV. CLATON S. RICE, *Assistant Superintendent in Oregon and Southern Idaho*

HERE in the Intermountain West we are facing the rapid growth, in numbers and influence, of the Mormon church. Just what the membership is today no one but the church authorities know. Statistics give it as anywhere from six hundred thousand to one million. We know it is the dominant church of Utah and Idaho, and that it is growing rapidly in other Intermountain states. It is probably true that, numerically, it is as strong today, after considerably less than one hundred years of active life, as the Congregational church.

Moreover, it has not yet reached the limit of its growth. Spreading North and South and West, it is gazing longingly toward the East, from which it was cast out in disgrace years ago. Its present goal is the whole United States. The hope and firm expectation is that one of its priests, after the order of Melchizedek, will some day sit in the President's chair in Washington, and it has reason to believe that this expectation is not a vain mirage. A few years ago the Mormon church was struggling to gain a seat in Congress. Today its representatives are honored and very powerful.

The final goal, the fond dream of the enthusiasts, is the conquest—business, political, social and religious—of the world. This program is the most ambitious a modern church has ever entered upon, and that the Mormon church is making great strides toward its realization is very evident to those who know it.

There are some good men who see no danger in these ambitions. They wish to call the organization a Christian Protestant church and to accept it as such. Happy association with many delightful individuals in the church, knowledge of their personal worth, realization that it has done many good things—these facts blind

many men to the arrogant claims, boundless egotism and dangerous ambitions.

It is not heartening to realize that after sixty years of effort the Protestant church has made little outward progress in Utah. It is true it has been instrumental in liberalizing the Mormon church and in causing it to assimilate much of good that it did not possess before, discarding at the same time customs and conceptions which were immensely crude. It is also true that through the mission day schools it has been the means of forcing a reluctant priesthood to provide a good public school system for Mormon children rather than have them educated in Protestant church schools.

It is true, as well, that some individuals among Protestant ministers and laymen have been strong enough and consecrated enough to leave their impression for good upon various Mormon communities. We have reason to rejoice, also, in the work done by Protestant academies and by the one Christian college in the state of Utah. Several of these academies have been closed, but some of them are still functioning strongly.

One other accomplishment in Utah is a cause for rejoicing. Overlapping work on mission fields has been abolished. This is a consummation which long has been hoped for. It came not because grace was showered upon Utah Christians in a fuller measure than others; it came only when the breakdown of Protestant effort in the state made overlapping such a grotesque piece of folly that the Mormon church laughed it out of existence.

We must record to our sorrow, however, that most of the Protestant churches in the strong Gentile districts of Mormondom have been content, of late years, to hold their own. If growth in membership commensu-

rate with the increase in Gentile population could be made, the churches, for the most part, have felt that they have done well. A fear, amounting almost to paralysis, seems to have smothered the evangelistic spirit of these churches. With many members afraid, for business reasons, to become active in reaching out in aggressive work for the young thinking Mormon, Utah churches in Gentile centers, with few exceptions, are not healthy.

If this is true in the Gentile centers, how much more is it a fact out on the home mission fields. Our work in town after town, where once promising churches stood, has been given up. This desertion is due, in part, to inadequate support by Church Boards, failure to furnish proper equipment, and tardiness in developing new policies and plans of attack as the problems changed with the intellectual growth of the Mormon people. It is due, also, to the fact that often the ministers were of the type who had no real message for the Mormon people.

At present Congregational work in Utah is confined to seven active churches and one academy. The work in Mormon communities in the state of Idaho is limited to one small church. Other denominations are stronger than we, but all of them so far as we know, are losing ground.

This defeat of Protestant missions in Mormondom is all the more remarkable when one studies the unfortunate beginnings and early development of the church now so powerful. Partially conceived in the brain of an ignorant, irresponsible, unmoral youth, furthered by crafty rascals who gathered around him, with some good men unfortunately caught in the net, groaning under the weight of fraudulent inspired books, weighed down by tragic polygamy, disgraced by the heartless Mountain Meadows Massacre, branded as an institution in rebellion against the United States Government, in close partnership with

liquor interests, un-American in its close union with the state, medieval in its conception of priesthood—one marvels that it grew at all. It seems probable that it would not have grown, would always have remained an insignificant sect, had it not been for the unfortunate martyrdom of Joseph Smith, the founder. With his death, and the assumption of the presidency by Brigham Young, it had what was needed to make it a powerful proselyting force—a martyred founder and a bull-dog leader who claimed divine powers.

Driven out of the East into the then almost unknown Far West, where for years they were largely undisturbed, through implicit belief in the priesthood, or superstitious fear of her powers, or dread of bodily violence, the people did what the church demanded. It gave them land, amusements and law. It demanded submission. Independent men were whipped into line or put out of the way. The church became all powerful. It was the state.

As one hears the groans and cries which arose from men and women caught in the net in those early days still echoing down the canyons and over the mountains of Mormondom, he marvels that the church has held together. And when he faces the comparative failure of our Protestant churches in their Mormon work, he sees what to him at first is an enigma—a people offered release from imprisonment and steadfastly refusing to accept release.

"What is there today," he asks, "which can keep these people loyal to their church, a church which had such beginnings and such an early history?"

*(A second paper on "The Mormon Church" will appear in the March issue.)*

Those persons and things that call forth our latent and unsuspected personality, that nourish and support that personality—those are our friends.



# "The King's Business Requireth Haste"

*For some time the Home Missionary Society has had repeated appeals for a car for Rev. Fred Smith, of Isabel, South Dakota. Assistant Superintendent Juell writes the following description of the extended work Mr. Smith is carrying forward among the isolated and scattered homes of that region. The car Mr. Smith is now driving, and which was furnished by himself, has seen nine years of service.*

THE church at Isabel, South Dakota, was organized in 1912, shortly after the railroad had been built. In the early days Rev. M. C. Haecker, now of Waubay, served the field. Owing to his optimism a good church and parsonage were built and both are now free of debt.

A little later, Rev. Alan Fairbank came to Isabel and he and his wife gave a decided impetus to the work. But the war broke out, Mr. Fairbank answered the call to serve his country and left for the front. Rev. Mr. Baumann was then called to the field but did not long remain. It was about that time a business man of the town, A. L. Blakely, who was an active worker in the church and Sunday School, went out into the country around Isabel organizing Sunday Schools. He reported the isolation of these settlers and their appreciation of the Sunday School work. Then followed another short pastorate under Rev. David Harries. The people of Isabel then requested that a man be sent who would stay by them and pledged their whole-hearted support to such a minister. They have kept their word and the work has grown

and prospered accordingly.

Rev. Fred Smith came to the church without candidating, driving across from Deadwood in the winter. This was early in 1921. Realizing the possibilities he

reached in all directions from Isabel, establishing Sunday Schools and preaching stations. He soon discovered that he could not care for the work without assistance, and a summer student was sent to the field in 1923, but he feels the need of a helper who will be available throughout the year.

Mr. Smith's field covers more than twelve hundred square miles, a territory half as large as the state of Rhode Island. He is obliged to drive twenty

miles to reach his two farthest preaching points—Glad Valley and Light Cap. Mr. Smith is not merely a pastor of this parish in name. Were you to go into his study, he would show you a carefully prepared map of his field, giving the location and names of nearly all the families in it. Numerous pastoral calls are necessary under such circumstances, and he spends as much time as possible visiting at the ranches and farm houses. Of course the only way he



REV. AND MRS. FRED SMITH

can possibly care for such a large field is by the trusty Ford which has carried him thousands of miles during the past few years. It should also be said that Mr. Smith has not confined himself to the work at Isabel and outlying points, but he has also visited Ada, our church some fifty miles westward.

This work is not in competition with that of other denominations. There are Catholic priests who go into this country, and there are also Lutheran ministers looking after the foreign-speaking members of their churches. But ours is the only work

of its kind and its importance cannot be overestimated.

Mr. Smith can well lay claim to a full day on Sunday. He holds two services at Isabel, besides the Sunday School. He drives to Firesteel for an afternoon meeting and Sunday School and then goes on to another point for a late afternoon appointment, returning to Isabel in time for the evening service. The car Mr. Smith is driving has been in use constantly for nine years and is now practically useless. A new one would mean much to both the pastor and the people he is serving so efficiently.



## The Last West—The Newest Northwest

By REV. FRANK E. HENRY, *Missoula, Montana*

“WESTWARD the star of empire takes its way.” Drawn as irresistibly as the tides of the ocean in their westward movement, so the tides of humanity have flowed on and through the ages, from East to West. American civilization also moved westward and then crossed the Pacific to the islands of the sea. So Christian evangelism swept across the continent and beyond. Then like the friendly ocean currents of the mid-Pacific that carry the waters of the Equator to the Alaskan shore and there turn southward again, these tides of eternal life that Christianized Hawaii and evangelized California and Washington have turned back to the mountain states of the Northwest.

The “last frontier” has been like the proverbial pot of gold at the foot of the receding rainbow, the flying goal always just ahead of the advancing forces of civilization and Christianity. But we seem to have caught up with it in what we call this New Northwest. The term has become more than a mere point of the compass. It has changed its content with the changing centuries, as a family name is handed down from father to

son and grandson. To our post-Revolutionary ancestors the Northwest meant Michigan and the Great Lakes region. After the Louisiana purchase it became the trans-Mississippi country. Then the name shifted fast and far to the Pacific when Lewis and Clark followed the Missouri River to its head waters in Montana, and crossed the Continental Divide; when Marcus Whitman led his peaceful army of conquest to the Oregon country; and later when Yukon gold put Seattle on the map.

But the “Newest Northwest” lies to the eastward, in the midst of the mountain ranges of the Rockies and on their eastern slopes and the adjacent plateaus. Of this district Montana, Idaho and Wyoming are important parts. Let me boast of Montana as Paul was wont to do of his various missionary fields. Mighty Montana! Majesty and immensity are fit words for her, rather than beauty and charm. For Montana is masculine rather than feminine. She may be gutted by fire in her forests and gaunt from the droughts in her fields; yet grim and determined she is holding on with a giant’s grip, certain that better days are ahead.



There are those that are impatient with present-day pioneers and protest that they should have stayed "back East," where there is enough and to spare—not settle in the far country "out West," where inevitably they are in want, even as the prodigal in the parable, though for a far different reason. And the husks of their happiness, on which they would fain feed themselves grow tasteless, while they turn longing eyes and yearning hearts toward the old home and think of the well-fed hired man on the farm from which they departed so hopefully a few years ago.

So the Israelites in the wilderness lusted for the lost leeks and garlic of Egypt. But Moses and a few brave men, Joshua and Caleb and the rest, would not yield to their discouragement, and at last led them to the promised land of their desire. Our Pilgrim fathers—and mothers even more—and their young folks also, faced losses that cut their heroic band in twain, yet when the first spring came and opportunity was offered for return, not one would go. Likewise, men in Montana, leaders in church and state, men who came out ten years ago, twenty years ago, found a land literally flowing with milk and honey, when stock-raising and mining were the chief industries. They have seen farming added, to make a trinity of attainments. And these men are holding on, for they like Joseph, during seven good years, saved their substance and have of late been financing their less provident brethren.

There are two Montanas—the old and the new, the east and the west. The mountain country, first exploited because of its mines and forests—the section that made the multi-millionaires who have advertised our state, not always creditably, and that has been the hot-bed of labor troubles in the past, and secondly the high plateaus. Here a hundred thousand farms have been carved out of the wilderness. Montana is a land of contrasts. Ranges where perpetual snow

abides overlook land where every kind of fruit is to be found excepting only oranges and grapes, and in commercial quantities. Valleys of almost California calm on one side of the mountains and on the other side, wide-sweeping benches where the wind is never weary. We have winters when for eight months of the year the ground is white and hard and trains are a week or a month late in remote regions. Then again the winter months are like a continual Indian summer with frosty nights and sunny days with little snow and a hard freeze but once in a while. Again valleys are so level that irrigation ditches are little more than furrows plowed in the soil, while overlooking these flats are hills so rough that farmers wittily remark that when they buy one hundred and sixty acres they can farm three hundred and twenty.

These high plateaus so near the ridge pole of the continent are different from the monotonously level mid-western states. Rolling prairies crossed by low ridges, shallow valleys and tree-lined streams vary the landscape. The so-called monotony of the bench-land is the monotony of the ocean. It has the fascination of the varying seas that lure thousands of sailors and travelers from the coast states every day in the year. From horizon to horizon here the world lies before you. No hedge of trees to fence you in, no rocky ridge to block the view. As beckons the ocean waves along the shore line, so our bench calls to us throwing a spell over all.

Some are disappointed in the West today. It is not so wild as it once was, nor is there so much wool growing over our eyes as scheming men wish. We are growing up like every youthful state, leaving much of our awkwardness behind us. Cowboys are getting as scarce as elk and buffalo. The only time we see much of them in the towns is at our country fairs and on the Fourth of July or when they come in to the "Stam-

pedes" and "Roundups" that are staged for the benefit of the new farmer and tenderfoot business and professional man of recent importation.

Three transcontinental railways cross the state from east to west, with two others converging from the south, each with many branch lines. These bring us summer visitors to the nation's greatest national parks, Yellowstone and Glacier. There are four Indian reservations, one in each corner of the state. Wigwams, tepees, blankets, moccasins and feathers are in evidence still, on occasion, though for the most part, except on show days, more civilized garb holds sway among the original inhabitants.

Montana voted woman suffrage five years before the national amendment was passed, and in consequence we were able to have state prohibition three years before the nation as a whole. We sent the first woman to Congress, from the state of cowboys and miners and homesteaders, with a chivalry that other states might well imitate.

These last two years good crops have made their appearance again, caused by abundant rainfall, but the overwhelming indebtedness caused by five years of crop failure has proved too much for tens of thousands. They have deserted all their property and "walked out." The pressure of eastern money lenders on our local banks has, with the low price of grain and live stock, thrown hundreds of bankers and business men into bankruptcy these last months and has caused the loss of millions in the aggregate to men who, up to the present, have been able to weather the fiercest financial storms.

In spite of these hardships, heart-breaking in many cases, the work of the church has been more prosperous in most cases than for many years. Pastor's salaries and local missionary offerings have not suffered and the membership, in spite of the wholesale removal, has actually increased in many cases and congregations are frequently larger, even double what they were during the days of comparative prosperity before the war.



## Roundup

By MISS RHODA JANE DICKINSON, *Roundup, Mont.*

"S HALL we see you in church on Sunday morning?" I asked my host at the end of a pleasant little dinner party.

"Well, you may if Sunday is a disagreeable day," he replied very frankly; "otherwise I am going out to round up coyotes."

It struck me as singular that, while the old-time roundups have vanished from this part of the country, there are other types of roundup that may still be witnessed—among them a roundup of coyotes.

My host proceeded to explain that the contemplated hunting trip was not to be carried out by horseback riders, booted and spurred, but that the hunters, armed with high-powered rifles,

would ride down the long coulees in automobiles, searching for their prey.

I remembered that an army of coyotes, skulking along through sagebrush and cactus, had been pointed out to me a short time before when I was riding over the rugged country some distance from town and, considering the damage these creatures can do, I concluded that perhaps my host's Sunday would not be ill spent, even if the day turned out to be a pleasant one.

The town of Roundup, in spite of its name and history, is a most progressive place, with paved streets, a lighting system and up-to-date shops that compare favorably with those of our Montana metropolis. And do not





A HOME NEAR ROUNDUP

think that the Congregational minister is making her abode in the caves of the earth and subsisting on locusts and wild honey. On the contrary she is very comfortable in the modern parsonage and is enjoying the fellowship of some very fine people. The people have been without religious services for some time and they are all so responsive and eager to make the work a success that it is a real privilege to be associated with them. The Every-Member Canvass Sunday was especially gratifying. In fact, the results were of such a character as to give rise to the hope that the coming year we might become an independent church.

But only five miles from this thriving little city there exists a small group of people whose living conditions are bad even for a mining population and which do not seem fair to the coming generation of young American citizens. Practically all the religious

work carried on in this particular community for those who are unable to attend the Roundup churches, aside from that of a visiting Catholic priest, is done by a couple of devoted laymen from our own church. They drive out each Sunday afternoon and conduct a Sunday School for some fifty or sixty children. And they are as bright and attractive a group of little ones as can be found anywhere. I have been greatly surprised at their remarkable knowledge of Bible stories as taught in the Sunday School and delighted at their readiness in answering

questions. After the work is more fully organized I hope I may be able to spend some time visiting at the homes of the parents. There is a wonderful opportunity here and we expect to make the most of it. Church and school must do their utmost for these future citizens of the great West. Our church is rapidly becoming an influence in this direction.



A REMINDER OF THE  
OLDEN DAYS



CENTRAL CHURCH, PROVIDENCE, R. I.

## “Lifting Better Up to Best”

By MINERVA G. CURTIS, *Providence, R. I.*

**P**ACKING Day for the women of the Home Missionary Society of Central Church, Providence, is a day filled with interest and mild excitement. As one enters Memorial Chapel, where the packing is done, the empty box is in plain view and all the tables in both parlors are covered with articles, made and purchased, which will soon be placed in it by the skillful hands of the committee.

In addition to the wearing apparel, all made to measure, each box contains a pair of woolen blankets, a table-cloth and napkins, towels, groceries, books, games, dolls, toys, magazines, and all sorts of surprises to gladden the hearts of the recipients.

The December box, which is pictured on these pages, was sent to a little town in Alabama in time for Christmas. The minister and his wife have five boys and two girls, and it was hoped that each member of the family would find his dearest wish gratified. How we should have enjoyed being invisible ourselves and

watching the family when the box was opened!

It is with deep satisfaction that we listen to the letters of thanks when they arrive. Often the children send letters expressing their gratitude for the pretty dresses which they wear to Sunday School. A small boy finds a piece of money in a pocket of his new suit and his delight knows no bounds. The minister's wife receives a year's subscription to a favorite magazine and the pastor books of devotion to help him in his work.

The Chapel is a busy place on Friday mornings from October to May, inclusive. At the annual meeting eight directors are appointed for each month, and they plan and prepare the work for the women to do. There is a hum of conversation, a merry laugh here and there, the whir of sewing machines, and all are happily at work.

At eleven o'clock the president calls the workers to order and gives out any notices she may have. Then we listen to the speaker of the morning.



In this way we keep in touch with every branch of missionary work all over the country. Our monthly meeting is held on the last Friday of the month. After a devotional exercise, led by one of our members, the reports of the secretaries and the treasurer are submitted. The corresponding secretary reads the letters of acknowledgment and appreciation from the family that received the last box and presents the one for whom we are to work during the next month. If the treasurer reports a goodly balance we are duly thankful.

During Lent we study some devotional work and on Good Friday our pastor leads the devotions and reads something appropriate to the day.

At the beginning of each year our president gives us a motto, which is often brought to mind as we sit sewing. From many good ones I selected for this year: "Lifting Better Up to Best."

The following statements copied from former reports may be of interest:

"The first organization for woman's work in Central Church was the Sewing Society. For more than a quarter of a century this Society was

sustained under difficulties hard to realize with the present facilities for church work. Their sympathies were early enlisted in behalf of our western home missionaries and they began the preparation of missionary boxes. All money and materials were collected by personal solicitation, but the result was an average of about a thousand dollars a year, and during the first twenty-five years they contributed in money and clothing twenty-five thousand dollars to home missions.

"During the earliest years of the Society the hindrances were great. Ready-made clothing could not be obtained. Garments were cut and made as for one's own children and household, as no measurements were ever sent. A box would contain fifty yards of bleached cotton cloth, a piece of unbleached, a number of yards of cotton flannel and a few yards of flannel if there were infants or small children.

"Cloth and trimmings were sent for the minister's pulpit suit and sufficient money to have the coat made by a tailor out West.

"A pair of woolen blankets and two or three nice comforters were always



READY TO PACK—THE DECEMBER BOX

sent. There were no sewing machines in those days and all articles were made by hand and all stockings were knit.

"The devoted women of the Society met at the houses of the members until the opening of the Memorial Chapel, in April, 1892. With the increased facilities of the permanent home the work was greatly enlarged.

"In 1880 the Woman's Home Missionary Association was organized in Boston, and the Central Church Sewing Society, just twenty-five years old, became one of its first auxiliaries. From that time we have worked in cooperation with them, our object being to engage all the women of the church in prayer and effort for home missions."

In 1920 we celebrated our fortieth anniversary and during all these years we have sent seven boxes every year, varying in value from two hundred to four hundred dollars each.

Time and space will not permit us to name the wonderful women who have served as presidents, secretaries, treasurers and directors. We thank God for their lives and service and for our fellowship with them. But

we must pay tribute to Mrs. Sarah Lockwood Danielson, who became our president in 1893.

"Under her direction, and with her generous help, our Association reached its highest prosperity and usefulness. It was rarely that a box ever went to its destination which did not carry some personal testimony to the wife and mother. Her letters to the missionaries have gone over our entire country, bringing comfort and courage to them in their work. Her presence at our meetings was our inspiration for better and more earnest work."

Mrs. Danielson had to give up active participation in the work of our auxiliary for two years before her death, which occurred October 27, 1922. Our first vice-president, Mrs. Walter Ballou Jacobs, has proved an efficient leader, and at our annual meeting in May, 1923, was elected president.

The Society has a goodly heritage, but we must look forward, remembering that our opportunities are our responsibilities. We would share with our devoted missionaries the Christ life of service and of trust.



## A Promising Work in the Great Northwest

By REV. B. L. RICHARDSON, *Remer, Minn.*

IT would be hard to picture a land with a stronger appeal for the tourist and the homeseeker than certain sections of northern Minnesota. It is a country of opportunity for the homeseeker. Contrary to the idea prevailing among people living farther south, this part of the country is not a portion of the Arctic regions, but has a climate that is hard to beat. True, the winters are somewhat long, but they are never tedious, and the summers are wonderful. It is a fine dairy country and the farmer can raise almost anything he cares to cultivate in the way of vegetables and grain. Even the early varieties of

corn do surprisingly well and berries of all kinds grow in abundance. In fact, this section is not a wilderness where a few discontented, half-starved homesteaders are waiting for good times, but a somewhat wild region, where very fine people have found homes, productive soil, splendid schools, good automobile roads, radio, hunting and fishing. And to anyone who is in doubt as to whether or not home mission work pays a visit to the Remer field will convince the most skeptical.

The parish is located in the eastern part of Cass County, along the Soo railroad, and a most interesting field



it is. The writer came to it a year and a half ago, after closing a pastorate of more than five years' duration on the Backus-Hackensac field, which is very similar in many respects and joins it on the west.

In this vast region, more than forty miles long and equally wide, there were only two Sunday Schools, one



THE NEW CHURCH AT REMER

at Remer and one at Thunder Lake, eight miles to the south. There was, however, at Longville, a little inland town twenty miles west of Remer, a flourishing Sunday School which had been served by the pastor when he was in his former parish and which he has continued to look after by special request since taking up the new work.

In Remer there was an organized church of about twenty resident members, a good Sunday School, but no church building. Accordingly, services must be held in the schoolhouse. In all, there are three towns and several country points to be cared for and, since each really need all the time a pastor can give, it was for a time difficult to do all that the situation demanded. Accordingly, during the summer months regular preaching services were held each week at Remer and at the other five stations every two weeks. Holding services does not mean a great deal; there must be service rendered as well. If the church cannot reach out into the social life of a community and make itself felt, if it does not meet the boys and girls during the week, help them to make their decisions and inspire in them high and noble ideals, it has

surely missed the mark; it is keeping its light under a bushel, if, indeed, it has a light at all.

So, with the slogan "Make it worth while," we set to work to get the men and women of the town to co-operate in things worth while. Community gatherings were held. The folks met and participated in games, listened to some good music and address by a local or out-of-town speaker.

In many of these localities there is a dearth of wholesome social life. Such a community was Longville. Last fall a get-together meeting was arranged at this point. The program was to consist of games, music, short talks and luncheon, and we dared to hope sixty might be present. When the great day arrived more than a hundred and sixty were in attendance. They had come, some of them, as far as eight miles to have a good time, and they had it, in spite of the crowded house. The September gathering was made into a "welcome party" for the school faculty.



AN ATTRACTION FOR SUMMER VISITORS

The ministry of music has also been brought into play. Fortunate indeed is the pastor whose wife possesses at least some of the qualities of musical leadership. With such help many fine things are possible of accomplishment and the work will never drag. "We have no musicians; we can't get a

choir; there is no one to play the piano", were phrases which met the ear frequently. But the singers and musicians were there all the while, waiting to be discovered. There is now a very efficient adult choir, a girls' choir above the average, and for special occasions a good orchestra. During the long winter months our choir gave some excellent concerts and variety programs, while several times the local band has extended much-appreciated assistance.

The need of a church building at Remer soon became imperative. A foundation wall of ample proportions had been put in place two years ago, but owing to hard times no further progress had been made. Last fall it

was definitely decided to proceed with the building enterprise. The contract was let and the work begun. It was no easy matter to raise the funds, but the building is completed and in comparatively short time we expect to have it paid for.

We have great hope for the future of this field. A real interest is shown in the work. Nine came into membership during the last year, and one woman drove seventeen miles in order to have her five children baptized. Time will bring in more settlers and will also strengthen the position of the church in the community. Does home missionary work in the home land pay? Visit Remer and be convinced that it does.

## Slovak Bethlehem Congregational Church, Charleroi, Pa.

By REV. HENRY M. BOWDEN, *Director of Foreign-speaking Work*

**T**WENTY-FIVE years ago three men, converted in our Bohemian church in Braddock, Pennsylvania, removed to Stockdale, about forty miles up the Monongahela Valley, and began to leaven the new neighbors among whom they found themselves. A church was organized in 1900 and later a small building was erected. Finally changes in the population resulted in the removal of the congregation to Charleroi, a thriving city six miles nearer Pittsburgh. For four years the church has grown steadily under the leadership of Rev. George Hankovsky, an Oberlin graduate, the work being carried on in an old store, and also on the street and in any other place where the children of men might be found and influenced. For the past year Mr. Hankovsky has also been acting pastor of the Presbyterian (Calvinist) Slovak church in Monessen, about three miles away.

The need of a church building was felt from the first, but the congregation was neither great nor rich; it was

necessary to move slowly in the direction of a better house. The property in Stockdale was sold, and some funds were accumulated. At last the chance came to secure some very suitable lots, and last summer the building was started. Very careful management was called for on account of the limited building fund, which allowed for no extravagances, even when supplemented by a generous grant and loan from the Church Building Society. The friendly sympathy of the community expressed itself in a substantial local support; and by availing itself of contributions of labor, by some careful adjustments in design, and by intelligent oversight, the building committee was enabled to assume responsibility for the construction and to complete it for a sum five thousand dollars below the lowest contractor's bid which they had been able to secure. This was done while using the best materials under competent supervision. The old Stockdale church was valued at about two thou-



sand dollars; this new building represents a cash outlay for land and all of about twenty-two thousand dollars.

The building is of brick, with an auditorium seating two hundred, or by using extra space and some closer seating, accommodating three hundred. There is a small room for a ladies' parlor and prayer meetings on the main floor; and in the basement, which, owing to the slope of the land, can be entered from the side on the level, is a large room for general uses, adequate for a full-sized basketball floor. An excellent kitchen, furnace room, storage and toilets are also here. The lot upon which the church stands is of good size, giving space for outdoor games for the children in summer; the situation well up on the hillside, with a well-paved thoroughfare in front, is accessible and not shut in by its surroundings.

The church has a membership of fifty and is growing. The young people are active and are prominent in the community. One of them, Dr. Paul Trnavsky, chairman of the building committee, is a leader in the local American Legion and president of the Christian Endeavor Union of Washington County. His sister, Julia Trnavsky, is a graduate of the Schauffler school, has been connected for some time with the Institute work of the Young Women's Christian Association, and is now with them in Scranton. Two of the young women of the church are now teaching in the public schools; another is a student in the Schauffler school in Cleveland. Last summer one of the young men of the church took up colportage work under the Presbyterian church in West Virginia. This church is justified in its children.

In regard to missionary finances,

this church has regularly met its apportionment since that system has been in vogue, and in the four years, 1919-22, a membership rising from thirty-two to forty-eight has paid three hundred and eleven dollars on apportionment items, two hundred and twenty-two dollars on other Congregational items, including the Pilgrim Memorial Fund, and one hundred and eighty-seven dollars for other benevolences, in all seven hundred and twenty dollars. The home expenses raised by the church in the same period were twenty-nine hundred and ninety-five dollars. Of course, the home expenses during this last year of building will be much larger.



SLOVAK BETHLEHEM CHURCH

The dedication exercises were participated in by the neighboring churches of all denominations, and by some speakers from a distance. Rev. Joseph Donat, of Baltimore, a former pastor now with the M. E. church, and Rev. A. J. Mon-

col, of Cleveland, spoke in the morning service of farewell and communion in the old meeting hall. The sermon in the new church was by Rev. O. C. Grauer, D.D., of Chicago; the dedicatory prayer was made by Rev. H. M. Bowden, of New York.

The building opens new possibilities to the people, and the church should extend its work especially among the young folks next summer. The other churches in Charleroi do not look upon our work in any narrow way, but recognize that it is reaching a group of the people of the town unreached otherwise. Mr. Hankovsky, keenly conscious of his opportunity and its importance, has done his work with such a broad sympathy as to gain both for himself and for the church a wide and hearty appreciation.

## A Superintendent's New Year's Message

HOW poor an instrument is a bit of paper! Would that I could grasp each one of you by the hand and wish you a happy New Year!

It is a good time to look back over the twelve months we have labored together at the common task of serving Christ. Reports have shown plans well formulated and achievements resulting from well-wrought plans set in operation. Some have planned more specifically and reported more fully than others. Results seem to indicate clearly that the man who can block out the best plan wins the greatest victories. Jesus spent forty days and forty nights putting the finishing touches on his program before launching forth in his work. Plans which are thus carefully wrought out make history.

Looking forward it seems clear that we will do well to continue to report specifically on what we have done the past three months and to block out specifically and in considerable detail what we propose to do in the next three months. Let us resolve to be ready for each of the great occasions in the Christian year.

Put the Handbook in your vest pocket, just over the heart. Use its suggestions; draw on all available resources. Then, in the light of the best information available, study the needs of your parish and decide upon a specific course of action. Reread the Conference Annual to refresh your memory of its contents.

It is an inspiration to watch men at their work. B...., at P...., proceeds with the precision of a general who knows every detail; C...., at A...., has a program that takes up much of the space of the local paper; C...., of Y...., continues to demonstrate that a man can give services regularly twice a month to twelve widely-separated places; B....., of B...., proves that a man of three score and ten can run a jitney of ancient vintage and cover one of our

largest parishes; C...., at H...., has shown that mortgages can be burned even in these times; P...., L..B.... is going to make another worthy pastor look to his laurels in the way of meeting appointments; still another minister is proving a worthy son of his father in managing old Ford cars and covering large areas—and I doubt not the recording angel has something good to the account of each and every one.

This message reaches you just as the final record of the year is being written in our giving to the apportionment. This is one phase of the financial program that you, the minister, can swing into with full vigor. It is not too late to get out and make a little canvass for benevolences, completing whatever may be still due on the apportionment. Surely, no church that receives aid from the National Societies should fail to express its appreciation by doing at least something for the apportionment. Special effort should be made to bring this about.

One thing more. The winter is on. Experience prompts me to urge that great care be taken to have the churches warm for services. Nearly every church is heated comfortably just after the service. I would rather start the fire myself than stand the loss a cold church is absolutely certain to bring.

The chance of the New Year is not a matter of chance, but a matter of choice.

One ship drives east, another drives west,

While the self-same breezes blow,  
'Tis the set of the sail and not the gale

That bids them where to go.  
Like the winds of the sea are the ways of fate

As we journey along through life;  
'Tis the set of the soul that decides the goal,

And not the calm or the strife.

And each one of us, fellow ministers, is captain of a ship. Let us so guide it that it can not fail to come safely into port.



# THE C. H. M. S. TREASURY

CHARLES H. BAKER, Treasurer

## COMPARATIVE STATEMENT

December, 1923	This Year	Last Year	Increase	Decrease
Contributions .....	\$22,244.93	\$16,266.78	\$5,978.15	.....
From State Societies.....	7,894.81	6,833.24	1,061.57	.....
Total.....	30,139.74	23,100.02	7,039.72	.....
Paid State Societies.....	6,351.97	7,169.48	.....	817.51
Net Available for National Work.....	23,787.77	15,930.54	7,857.23	.....
Legacies and Matured Conditional Gifts...	\$249.53	\$1,883.61	.....	\$1,634.08

Nine Months from April 1, 1923	This Year	Last Year	Increase	Decrease
Contributions .....	\$115,005.89	\$107,162.85	\$7,843.04	.....
From State Societies.....	38,496.37	34,797.90	3,698.47	.....
Total.....	153,502.26	141,960.75	11,541.51	.....
Paid State Societies.....	30,794.44	34,550.80	.....	3,756.36
Net Available for National Work.....	122,707.82	107,409.95	15,297.87	.....
Legacies and Matured Conditional Gifts...	\$77,500.97	\$87,578.45	.....	\$10,077.48

OUR monthly comparative statement contrasting net contributions for December, 1923, with those of December, 1924, shows an encouraging increase of \$7,857 in receipts for national work. This is for the great home missionary territory outside the Constituent States, comprising more than three-quarters of the area of the country, and containing more than one-half our total population. Similarly, this happy state of affairs is shown by the nine months' figures to have held good for the whole period, the total increase in net contributions over 1922 being \$15,297. Over against this, however, must be set the fact that expenses thus far have been \$17,343 more than for the same period last year, the two outstanding items in this increase being \$9,644 more for missionary labor and \$6,702 more to the Commission on Missions. The necessity, therefore, of the Society's appeal for continued and increasing support is evident. We turn to the churches, the Sunday Schools, the Women's Auxiliaries and to individual Christians who realize the fundamental need in this country of strongly supporting home missionary work, confident that they will respond to the call.

The Congregational Home Missionary Society has three main sources of income. Legacies furnish approximately thirty-two per cent. Income from investments amounts to thirteen per cent. Contributions from churches, societies and individuals afford substantially fifty-five per cent. For all but eighteen states the treasurer of the Congregational Home Missionary Society receives and expends these contributions. In those eighteen states, affiliated organizations administer home missionary work in cooperation with The Congregational Home Missionary Society. Each of these organizations forwards a percentage of its undesignated receipts to the national treasury. To each of these the national treasury forwards a percentage of undesignated contributions from each state respectively. The percentage to The Congregational Home Missionary Society in the various states is as follows:

California (North), 2; California (South), 5; Connecticut, 50; Illinois, 25 outside of Chicago, 6¼ in Chicago; Iowa, 30; Kansas, 10; Maine, 5; Massachusetts, 35; Michigan, 15; Minnesota, 5; Nebraska, 10; New Hampshire, 50; New York, 15; Ohio, 13; Rhode Island, 20; Vermont, 25; Washington, 3; Wisconsin, 10.

## THE AMERICAN MISSIONARY ASSOCIATION

I attribute the general excellence in our professional men largely to the training which they have received in our missionary institutions of the South. You sent us men and women who brought us more than literary training. They brought with them the Bible and the Christ life. This is the source in moulding the character of youth—whence comes our excellent body of professional men.—*Prof. T. W. Talley.*

\* \* \*

The American Missionary Association has received from the Sunday School of the First Congregational Church of West Haven, Connecticut, several posters representing the condition of the American Indians—their numbers, locations, their names, religion, their churches and their record in the world war. These posters are the work of the Sunday School scholars, and for artistic conception in design and for the unusual skill in putting these in form we do not believe they could be surpassed by any Sunday School in the United States. They are the products of a thorough mission study of our First American. We hope that we may have the privilege of exhibiting them at our next Annual Meeting. The study which went with these posters speaks volumes for the Sunday School of the First Congregational Church of West Haven.

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### "The Builders of Roberts Hall"

Groups of boys and girls in many parts of the country are busy in providing the bricks for the dormitory which is to be erected at Pleasant Hill Academy, to take the place of the one destroyed by fire.

A number of Boy Scout groups, Sunday School classes and other companies of young people have raised as much as thirty dollars each, thus paying for three hundred laid brick and thus arranging to have the name of their organization placed in the cornerstone of the building.

Our boys like to work at something definite and distinct; it pleases them to help the lads of the southern mountains by putting a roof over their heads and they are enthusiastic about raising a memorial to Gordon Roberts, the splendid young fellow who lost his life in the burning of the old dormitory at Pleasant Hill.

The following letter from Rev. Stanley Cummings, of the First Congregational Church at St. Albans, Vt., represents the spirit in evidence at many points:

"I am enclosing a cashier's check for twenty dollars, which represents the amount recently raised by the juniors of this church toward the building fund for 'Roberts Hall' at Pleasant Hill Academy in Tennessee. The contest to see which organization could fill its card with red stickers the first, proved to be exceptionally interesting. Our juniors, who hold the home missionary banner for the state of Vermont, have worked on all sorts of propositions, but I have never seen them take hold of anything with greater enthusiasm, and I would strongly recommend this sort of device for churches everywhere."



## New Literature Dealing With Our Fields and Problems

*The Unfinished Work.* The Lincoln Sunday program intended for use in the Sunday School, but also appropriate for Sunday evening services. This program presents a dialogue in which Mr. Lincoln replies in his own words—taken from his speeches and other writings—to various questions. This arrangement was made with exquisite skill by Dr. G. Glenn Atkins, of Detroit. Copies of this program are furnished to all churches and Sunday Schools that agree to take a special collection for The American Missionary Association, to count on apportionment.

*Happy Dan.* A story of the Hero Tale Series for use in the Sunday School and elsewhere among young people, illustrating the need and importance of our hospital work.

*The Tale of Juan and Juanita and All the Rest.* For little folks, telling about Porto Rico and the work at the Lucy Fairbanks Settlement.

*Planting Ideals in Soil and Souls.* By Secretary George L. Cady, presenting the work of the Brick School in North Carolina and its principal, Thomas S. Inborden, and discussing the situation and needs of the southern farmers, failing cotton crop, crop rotation, etc., and the extent and influence of the North Carolina Colored Farm Association and the Federal Farm Loan Organization.

*Speaking Points.* For the A. M. A., intended to help in preparation of timely addresses presenting our work.

*A. M. A. Budget and Summary for 1923-24.* Showing in picture, pithy statements and statistics the historic achievements and present undertakings of the Association.

*Christian Education and World Service.* Presenting Brewer Normal School and the proposed "Brewer Hospital" at Greenwood, South Carolina.

*Fort Berthold Mission.* Telling of the history of that important work among the Indians and the life and labors of Dr. Chas L. Hall at that point for nearly half a century.

*Medical Missions and the A. M. A.* A folder giving glimpses of what we are doing in hospital work in Porto Rico, Alabama, South Carolina, Mississippi and Tennessee.

*Out Beyond the Rockies.* By Mrs. George A. Downey, describing Willcox Academy at Vernal, with its picturesque surroundings and the interesting people whom it serves. A personal experience of life in a Mormon community.

*Aunt Mary Ann Explains.* Prepared by Mrs. E. C. Norton. A dialogue for use at missionary meetings of women, telling in dramatic form about the field and forces of the A. M. A.

*Mrs. Tubbs' Dream.* By Miss Cleona L. Case. A dialogue for use in women's meetings, illustrating the usefulness of missionary barrels and showing how they bring the humble people to whom they are sent into contact with the schools and ideals for which the schools stand.

# Abraham Lincoln



WE anticipate the birthday of Abraham Lincoln. The character and achievement of this wonderful man, who was born on February twelve, one hundred and fifteen years ago, stand as do those of no other American since Washington to command our reverence and emulation.

Like Shakespeare, who was born in

a rude room over a butcher's shop, this marvelous man opened his eyes to the light of day in squalid surroundings. They could hardly have been more wretched. Inheriting poverty and ignorance, poorly housed, poorly fed and poorly clad, he spent apparently a hopeless youth on his wretched father's wretched farm. Nevertheless, in these conditions, he taught himself how to manage himself and swing fortune into his hands. What this meant through the neglected years of boyhood and youth only those who have struggled against the tides of life can realize. Over his mean associations and the low level of his associates, through the deserts of ignorance, step by step, he made his painful way over adversity and out of obscurity, clambering from lower to higher thoughts and purpose. It took a great will to do this until one eminence above another had been reached.

Marvelous man! whose very struggles developed his greatness.

It was this backwoods boy who at the age of twenty-eight years had pulled himself up, hand over hand, until he was already recognized as one who had something to say to his fellows. In a young men's lyceum this is what he had to say to the young men of Springfield on the twenty-seventh of January, 1837. His topic was "The Perpetuation of Our Political Institutions":

"If destruction be our lot we must ourselves be its author and finisher. As a nation of freedom we must live through all time, or die by suicide.

"I hope I am over wary; but if I am not, there is even now something of ill omen amongst us. I mean the increasing disregard for law which pervades the country—the growing disposition to substitute the wild and furious passions in lieu of the sober judgment of courts, and the worse than savage mobs for the executive ministers of justice."

After discussing at some length the hanging of gamblers in Mississippi and the burning of a Negro in St.



Louis and lynchings of other colored men in other places, Mr. Lincoln continued:

"But you are perhaps ready to ask, 'What has this to do with the perpetuation of our political institutions?' I answer, 'It has much to do with it.' Its direct consequences are, comparatively speaking, but a small evil, and much of its danger consists in the proneness of our minds to regard its direct as its only consequences. . . . When men take it in their heads today to hang gamblers or burn murderers they should recollect that in the confusion usually attending such transactions they will be as likely to hang or burn some one who is neither a gambler nor a murderer as one who is, and that, acting upon the example they set, the mob of tomorrow may, and probably will, hang or burn some of them by the very same mistake. And not only so the innocent, those who have ever set their faces against violations of law in every shape, alike with the guilty fall victims to the ravages of mob law; and thus it goes on, step by step, till all the walls erected for the defense of the persons and property of individuals are trodden down and disregarded. But all this, even, is not the full extent of the evil. By such examples, by instances of the perpetrators of such acts going unpunished, the lawless in spirit are encouraged to become lawless in practice."

Let us quote again from Lincoln when he was thirty-nine years of age.

It is from a letter to William H. Herndon, dated July 10, 1848:

"I cannot but think there is some mistake in your impression of the motives of the old men. I suppose I am now one of the old men; and I declare, on my veracity, which I think is good with you, that nothing could afford me more satisfaction than to learn that you and others of my young friends at home are doing battle in the contest, and endearing themselves to the people, and taking a stand far above any I have ever been able to reach in their admiration. I cannot conceive that other old men feel differently. Of course, I cannot demonstrate what I say; but I was young once, and I am sure I was never ungenerously thrust back. I hardly know what to say. The way for a young man to rise is to improve himself every way he can, never suspecting that anybody wishes to hinder him. Allow me to assure you that suspicion and jealousy never did help any man in any situation. There may sometimes be ungenerous attempts to keep a young man down; and they will succeed, too, if he allows his mind to be diverted from its true channel to brood over the attempted injury. Cast about, and see if this feeling has not injured every person you have ever known to fall into it."

Do we not here have somewhat of the secret of his own rising life? Doubtless a smile played around his serious face when he called himself "old" before he was forty.

✱      ✱      ✱

Wise with the wisdom of ages,  
Shrewd as a man of trade,  
Grim as the prophets and sages,  
Keen as a damask blade;

Firm as a granite-ribbed mountain,  
Tender as woman's song,  
Gay as a scintillant fountain—  
Yet was he oaken-strong.

Here, the wonder of æons:  
Born unto pain and strife;  
Dead, 'mid a thousand pæans,  
Deathless, he enters life.

THOMAS CURTIS CLARK.

# The Spirit of the Nation

*Extract from an Address by COL. JOHN T. AXTON, Chief of Chaplains, U. S. A.,  
War Department*

THE spirit of the nation is tested and shown not alone by its response to the sudden and extraordinary demands made by a crisis. We do not expect it to flinch or fail then.

But idealism so often fails in the long pull, in the patient and creative endurance to the end, in the days that show no heroism but only toil and effort. That is the test that is upon us now. We submit to discipline in an emergency, but rebel against discipline when the crisis seems past. We make one grand fling of heroism when the war is on, and then scorn the patience of heroism involved in daily fidelity and continued sacrifice. We are noble in emergency and commonplace in routine when the day of routine has come. We are tested, are being tested, as to whether we can hold on no matter how long it takes or how hard it is for us to endure. We would be quick to answer an urgent call, but lack the patience to keep on with a permanent duty. Paraphrasing and adapting some words spoken to us during the war by Sir George Adam Smith of Scotland, we would reject the grosser vices of spirit that are so conspicuous, but be easy toward the sins of neglect and indolence that are so fatal. We brace ourselves against the sins of violent passion and excess, and then allow our talents to rust and destroy ourselves through small unfaithfulness

and perish by the sins of the unlit lamp and the ungirt loin. We forget our exalted moments when we would have followed the gleam anywhere, and we lapse back into mediocrity and a deadly average both of expectation and devotion. We were ready to pay any price to win the war. We counted not our lives dear to ourselves when that crisis was on. "Proudly we stood up" before the world. "Our hearts within us did not fail."

That was the test of the nation's spirit then, now being tested in other and severer ways. Can we now and can we steadily, unflinchingly, unselfishly, heroically and for any length of years and through any welter of discouragements prove ourselves fit and worthy to be God's best and final instrument, even if need be his only instrument for international idealism and righteousness? Will the spirit of America be strong and true now, when all the evil forces are rampant again in new and hideous ways, strong and true not for a day or a decade, but for as long as humanity is in agony and God in need of our help? As we solemnly appraise our place in the world and our spirit toward ourselves and the world, do we not see that it is not enough for us to have blazed up once in glory and brightness? We must keep the light aflame no matter how long or how dark the night, or how many other lights are blown out by the gusts of the world.

"The blood of the people! changeless tide through century, creed and race,  
Still one, as the sweet salt sea is one, though tempered by sun and place,  
The same in ocean currents and the same in sheltered seas:  
Forever the fountain of common hopes and kindly sympathies.  
Indian and Negro, Saxon and Celt, Teuton and Latin and Gaul,  
Mere surface shadow and sunshine, while the sounding unifies all!  
One love, one hope, one duty theirs! no matter the time or kin,  
There never was a separate heart-beat in all the races of men."



# The Handicaps of the "Illth"

By Secretary GEORGE L. CADY, D.D.

**H**ARRIET BEECHER STOWE said of Frederick Douglass "Every colored boy has as far to go to be equal to any white boy as the white boy has to become president of the United States." That inequality may have been shortened somewhat, but it illustrates the truth that progress and success are not absolute but comparative. Before we can judge failure or success we must bring into account every influence which affects character — heredity, environment, nourishment, health, sanitation, etc. We speak of an individual as lazy, shiftless, no-account and ne'er-do-well, and so he is, but do we know whether his life's steam gauge stood at 50 or 75 or 90? Well, it may make as much difference in a life as in an engine. Perhaps if we knew, our judgments would more hesitate and might be more kindly.

Here is the Negro. How often he has been called lazy and shiftless. How much of it is due to malnutrition, disease and bad sanitation? That there is a serious lack of vital force among this race is shown by the recent report of the Government on vital statistics.

The difference in the death rate in the same localities is as follows per one thousand:

State	White	Colored
Georgia .....	9.2	12.2
South Carolina .....	9.7	14.2
Virginia .....	10.3	16.4
Kentucky .....	10.0	18.4
Missouri .....	9.7	12.8
Tennessee .....	9.5	16.4
Florida .....	10.9	15.0
Louisiana .....	9.4	14.9
North Carolina .....	10.4	14.8

This well-known discrepancy has often been credited to racial weakness, but this is thoroughly unscientific and probably untrue. Certainly we have no right to such a conclusion until we have tried good food, sanitation, medicine, hospitals, district nursing and playgrounds. Why not experiment with these among the colored as we have among the white population?

The A. M. A. has been making these experiments and has reached very definite conclusions, i. e., it is not heredity but environment which is to

be blamed. The attempt to uplift the industrial, home and social life has been going on here and there for fifty years, but against such odds that the effect has been too often defeated. However, if

you will read a new pamphlet just issued, "Planting Ideals in Soil and Souls," you will learn what one school has been able to accomplish in the economic betterment of Negro life in a strictly rural community. For this school, Brick Industrial and Normal Institute, under the leadership of Thomas S. Inborden for twenty-seven years, has been slowly penetrating the old ideas with the new and the story will stimulate your optimism for the new year.

But the Negro is suffering not only from malnutrition, but from lack of medical attendance, hospitals and sanitation, and these have bitten deeply into his health reserves. Hundreds of thousands of the Negroes have no access to hospitals and never have seen a district nurse or heard a lec-



HOSPITAL, GREENWOOD, S. C.

ture on sanitation. Such district nursing and advice on sanitation as is within reach of all our white people would miraculously change the vital statistics as shown above, and also save thousands of lives and furnish added force and enterprise for life and labor. This is being done in the college hospital in Talladega and now at Greenwood, S. C.; where a hospital is just being completed, and it is the only one available for 138,000 Negroes where there have been six hospitals for the same number of whites. This will also be a training school for nurses and, ultimately, it is hoped, district nurses will be trained to spread better ideas of sanitation. We are confident that these better ideals of living will affect the race industrially and educationally, providing the foundation of better health.

The Association has just issued a new pamphlet, entitled "Medical Missions and the A. M. A.," in which this and other similar work is described. The whole South is being aroused to a realization that it cannot expect a sound, progressive, social life when one-half of the population is handicapped by a needlessly low vitality. The health of all is bound up in the health of each. No finer illustration of this can be found than the fact that the white citizens of Greenwood joined hands with the colored, each race raising \$7,500, to be added to the \$15,000 provided by the A. M. A. for this splendid hospital. It is hoped that this experimental attack on inefficiency through impaired health may inspire many more communities to follow our example. Next to Ignorance *Illth* is the greatest handicap of this aspiring race.



## Irvin Cobb on North Carolina

**I**RVIN COBB says that a mere handful of years ago North Carolina was one of the shabbiest and most run down of American states. Farmhouses were not painted, roads were bottomless, waterpower ran to waste, education was neglected. *Then something happened.* North Carolina woke up, and when she did wake, in the words of Cobb, "she came a-rarin' and a-bustin'."

Today the State has a network of magnificent roads on which there will have been spent in a few years not less than \$70,000,000. Neatly painted farmhouses and modern barns dot a landscape devoted to varied crops. The tumbling water of the state is being harnessed in a super-power system which will be the best of its kind. Her institutions of higher education have doubled and redoubled in enrollment and resources. North Carolina University had 500 students in

1905; 1,500 in 1920; and is reported to have 2,000 now, with a probable enrollment of 3,000 in two or three years more. The high school system, which in 1907 ranked very low, is now admirable in character, and in 1922 showed a 46 per cent increase in the number of graduates over the previous year. In 1921 the North Carolina Legislature voted \$10,000,000 for state institutions, a million and a half being for the University alone. The Negro problem has been more nearly solved there than in any other state.

*Irvin Cobb remarks that this progress began "about fifteen years ago."*

Fifteen years ago North Carolina went dry!

"I can stand on historic King's Mountain," says Federal Judge Webb, "and where before prohibition I saw only the thin smoke from hidden stills, today I can see the smoke from more than twenty modern factories."



## Some Examination Papers

AT a civil service examination of applicants for the police force under the Roosevelt régime one of the tasks set the competitors was the writing of a short letter "stating what you know of the life and public service of Abraham Lincoln." These quoted extracts are verbatim copies from the letters themselves.

One says: "He was the greatest of historicals and emancipators."

Another: "He was born in Kentucky at an early age. His father moved the family to Ohio floating down the Mississippi."

Another eloquently sums up thus: "We sertainly had very few like unto Lincoln as far as I can find out he was a tall lathey man a great rail splitter true to his principle true to his country true to his god."

This is hardly worthy of maturity: "In the year of 1865 he was nominated in place of Backhanan whoe's term of office expired in that year. In the year 1869 he susceeded as President by Jackson and lived happy the rest of his life."

One compliments thus: "Abraham Lincoln was considered one of the best Presidents that the country had at that time and will always be respected by the South in setting the slaves free. Ex-President Lincoln was a brave man during the war and done things in the war that other ofcirs did not dare to do or attempt to do, he faught one of the worst battells doing the war that of Bunker Hill."

In apparent explanation of the interference with the traffic in slaves one remarks: "Negroes were bought and sold by the moneyed Southern people, selling them to one another for from five to ten dollars."

His athletic reputation appeals to one thus: "I have read of his being a great rastler and being a hard man to handle. If he had not been killed he might be living today to a ripe old age, for he was a very kind man, kind in peace but very stearn in war."

One somewhat grandiloquently says: "I will state in regards to the Honorable Mr. Lincoln the diocceased, he was a brave man and coregous [courageous]. He was elected in the year of 1861. He was a intelegent man I think this country would be as bad as Cuba or Ireland, Scotland and Whales if he didn't take action."

A somewhat novel view of the cause of the war is thus advanced: "The South refused to obey his command and elected a confederate President Thomas Jefferson, who declared war against the union by ordering his soldiers to seize Fort Sumter and all the ports of the south."

Probably all these competitors would have agreed with one of their number who wrote: "I hereby try to pass a mentail examinations and hoping to hear from your request I have learn common educations and willing to learn more if it is convenent I think I could fill position to your satification."

## Harlan County, Kentucky, Girl Wins Prize

MISS DOROTHY LOUISE ROBERTS, daughter of a Methodist minister then resident in Harlan, Kentucky, was one of 150,000 high school students who contended for a four years' university scholarship. The same topic was given to all by the Highway Education Board. The committee that awarded the scholarship were Secretary of War John W. Weeks, Dr. Albert Shaw, Editor of the *Review of Reviews*, and Bishop William F. Anderson

of Ohio. Miss Roberts, a native of Cooperstown, New York, was seventeen years of age last June and has now entered Marietta College, Ohio, upon her scholarship, which includes all expenses incident to tuition, room, board, books and special fees. The founder of this generous scholarship is H. S. Fireston, of Akron, Ohio. The A. M. A. knows by experience in Harlan County, Kentucky, the significance of this essay.

The influence of highway transport upon the religious life of my community.

The Appian Way, most famous of Roman highways, was called by Horace Bushnell "the Queen of Roads." In establishing Christianity Paul and other early Christians made great use of the twenty-nine famous military roads radiating from Rome. "And so we came to Rome. And . . . the brethren . . . came to meet us as far as The Market of Appius." And it came to pass that Rome, having the greatest road, built later the greatest church, St. Peter's. The greatest church of Christianity built at the end of the greatest highway. Strange coincidence! Here is food for thought. From the very first the mightiest of all religions went forward upon the great highways of travel.

The present writer lives in the mountains of southeastern Kentucky, where the religious life is backward, and the roads almost impassable. The purpose of this paper is to show how these two facts affect each other. One dislikes to write anything uncomplimentary of one's own community, but one should study conditions before suggesting remedies.

A survey of Harlan County shows forty-seven churches, with thirty-six ordained and licensed preachers. Excepting four churches in the county seat, these are weak, struggling organizations, located principally in mining camps, served by untrained preachers. These men, most of whom could with difficulty pass the entrance examinations of a first-class high school, work at the mines or elsewhere throughout the week, having little leisure for study or preparation. Such leadership develops only religion of the emotional, irresponsible type.

Statistics from our criminal courts indicate that these outlying churches fail to meet the situation. Recently within four days in this locality twelve persons met violent deaths.

General lawlessness is not in reality the cause of crime. It is only the outward symptom. It suggests igno-

rance; the people do not know. With sapped vitality and weak morals go sluggish minds. Large families live in poor, small houses; the death rate is high. In one school a hook-worm clinic showed ninety-nine per cent of the pupils were afflicted. Religion should not be blind to physical facts. Effective churches would make such unwholesome facts impossible. Disease, crime, irreligion, these exist where people do not know what is good in character or right in conduct.

If it be true that ignorance explains the backwardness of this territory, then both the church and school are needed to counteract it. Religious and educational effort here rise and fall together. Good churches foster good schools. Vigorous churches and centralized schools are impossible in rural sections without good roads. Our isolation is the cause of our ignorance. We would have somewhere to go and something to get if we had some way of going. Three dollars to ride five miles in a Harlan jitney! The average car is a hopeless wreck after one year of steady bumping over ridges and washouts.

Among our agricultural folk old farming methods prevail. The mountaineer wrests a few hundred dollars where he should get a thousand. The jitney, auto truck and family car will be chariots from heaven, solving our isolation. Good roads will encourage the auto truck, diversity of crops, improved farming methods, cooperative selling, contentment and an increase of the economic surplus. This surplus we will invest in churches and schools. Good roads will mean fewer churches, but better, larger ones; fewer ministers, but better trained, educated community leaders.

So Harlan County must build her Appian Ways, that modern apostles may have highways for the new program of evangelism and education. "And a highway shall be there, and a way, and it shall be called the way of holiness; . . . it shall be for the redeemed."





VAN WAGENEN HALL FOR GRADES, DOMESTIC SCIENCE AND MUSIC, MARION, ALA.

## Lincoln School, Marion, Alabama

By MRS. HARRIET BONSTELE, *Teacher*

TWO months have passed since my arrival at Marion, Alabama, to begin my work in the high school department of Lincoln Normal. These have been weeks full of new experiences, weeks of surprises and of real enjoyment. The enthusiasm of the first two weeks still continues, and each week presents some new phase of the work and of the life of the people.

In spite of discouraging prophecies of home friends, I entered into this work with few misgivings. The Negro was an unknown quantity to me, and I admit a feeling of dread of the personal contact that might be necessary. This feeling was not lessened by my journey South, for in every crowd of colored folk at stations as we passed, and in the very uninteresting, dirty native loungers at the quaint little town of Akron, where it was our misfortune to wait for the freight to Marion, I saw a possible pupil or the likeness of one. It was not altogether a happy prospect.

The two hours' ride from Akron to Marion was not encouraging. A sweltering day, a dirty coach, a bleak,

uninteresting landscape! What would be at the end?

At the end was Marion, and here surprises began. A Ford, a dusty road, a pretty town, a picturesque grove of pines, Forest Home, and the cordial welcome of our principal. All was as it should be, but not as it might have been for the tired, travel-worn Northerner.

Then came a night and day of rest to awake in the early morning by a mocking bird's song, and I was ready to be introduced to my new work.

Forest Home is a short distance from the campus, so another surprise awaited me, when I paid my first visit to it and its several fine buildings. From the outside all was very pleasing, but what should I find within? Probably crude, gloomy rooms, that would be considered good enough for black boys and girls.

Mounting the stairs I entered a room marked "Chapel." There was sunshine; instead of the old marred double seats of my imagination, good, up-to-date single seats, just like white girls and boys of the North enjoy. And in large bold letters, plain enough

for all to read, I found the secret of it all; the magic wand. The letters read, "Our School for Christ." I was actually in a schoolroom for the first time, where Christ's name could be written, could be taught without fear of complaint from Jew, Catholic, or Infidel. Here I was to preside; on the morrow I should stand before a roomful of strange, black faces, but I



TEACHERS' HOME, MARION, ALA.

did not fear, for all about me was the evidence of God's presence, and nowhere more than in the faces of my new friends, the faculty of Lincoln Normal.

It was the morning for chapel service. The faculty took their places on the platform. Up the stairs came a steady stream of black and brown boys and girls. The seats were nearly full, and still they came. When the little ones, the Primaries and the Kindergartners, began to file past it gripped my heartstrings. Nearly four hundred bright, eager faces were looking up to us, and I realized why I was there.

Days passed, each numbering a new experience. Saturday morning I visited the cabin store of missionary boxes and barrels sent from the North. Here each Saturday morning, if it does not rain, come Negroes, young and old, from far and near, many walking miles over rough roads; a few more fortunate riding in on mule back.

A dozen eggs may be exchanged for a good dress or a fine hat; two or three dozen may buy a whole outfit.

Sweet potatoes are also a medium of exchange. For a chicken several children may be shod; a turkey will buy a wedding outfit, and perhaps appropriate garments for the whole family of nine or ten. Some who have been fortunate enough to make a sale of cotton, sweet potatoes, peanuts, or other garden products, pay in coin; but at the end of the sale all receive one or more garments as a premium. Those who are unable to buy are provided with necessities from the barrels without money and without price.

It is enlightening to watch the faces of a hundred or more of these buyers, as they lean eagerly over the enclosure rail and watch the "treasures" placed on each separate pile of purchases. A worn piece of lace curtain, a bit of embroidered linen, an article of cast-off finery, will make black eyes sparkle and bring a bit of joy into some poor cabin home.

The cabin store is an important feature of the school and makes it possible for many a boy and girl to receive an education who otherwise would be unable to afford tuition and the necessary books.

The school year has opened promis-



SCHOOL BUILDING, MARION, ALA.

ingly, regardless of this being a "tight" year in the South. Perhaps a few more pupils come to school "on a pig," "on a turkey," or "on a chicken" than usual, but at any rate, they come, and to date our enrollment is nearly four hundred and fifty. The majority are "rarin'" to get all the "book learnin'" they can. Some are



so anxious to come that they will walk six or seven miles a day, for they know it pays.

One of our boys who had attended rural schools and had come to us for the first time this year, remarked to his teacher the other day, "Why, I was the best in my class las' yeah, and when I gets to Lincoln Normal, seems like I don't know nothin'." A tenth-grade girl was "real smart" last year in a near-by city school, but finds it impossible to keep up with the grade here. Needless to say, our standards are higher than those of rural and neighboring town schools.

You may be interested to know of our Thanksgiving Day exercises the day before Thanksgiving. An appropriate program was carried out in the chapel at Livingstone Hall in the morning. The happiest feature of the occasion was the contribution from all the grades for the benefit of the orphans of the Near East. The separate contributions consisted of a sweet potato, an ear of corn, a few peanuts, or a kershaw (a squash). Those who

could afford it brought a "copper," a nickel or a dime. This contribution, including that from the faculty, came to fifty dollars; and a check for that amount was sent to the Near East Committee.

The latest project of the school is the building of a new barn which is badly needed. The foundation has been laid, and forms are ready for the concrete. This work is practically all done by students. Water piped across the field from a spring gives our Jerseys fresh, clear water.

My words cannot adequately picture conditions here, nor give a clear idea of what Lincoln Normal means to this community of colored people. Here we are striving to give them an equal chance with those of a more fortunate race; here colored boys have a chance to grow into manly men, and colored girls into womanly women. Many of its graduates are holding positions of responsibility and many more will become leaders in the great work of uplifting others to the highest standards of citizenship.



## State Cooperation With Joseph K. Brick School in North Carolina

By MRS. DOROTHY INBORDEN MILLER, *Teacher*

FOR many years the higher types of education for the Negro in the State of North Carolina have largely been left to private institutions. Under the present educational program, state high schools have been increased and promoted, although at the present time the number of accredited high schools is small. Only six private institutions in the state offer to Negroes any courses higher than those of high school rank.

The number of accredited high schools for Negroes is twenty-four. Of these twenty-four, eight are public high schools. The remaining sixteen are private institutions. These figures lead us to recognize the tremendous

contribution of the private institutions in the past and present time in promoting the growth and expansion of intelligence in the state.

The American Missionary Association has three high schools located in the state of North Carolina. At the close of the session 1922-1923, only one of these schools was recognized as an accredited high school. This is the Joseph Keasbey Brick Agricultural, Industrial and Normal School. The Brick School was classified by the Educational Department of the state with a classification which means that this high school maintains a four-year course of study with an eight-months' school year, exclusive of holi-

days. Recitation periods must be forty-five or more minutes in length. Fifteen units are required for graduation from the high school. The high school is compelled to have four whole time teachers, each teacher possessing a state high school certificate together with a Bachelor's degree from a recognized college. The school library is expected to be compiled of reference books, periodicals, encyclopedia, modern fiction, standard literature, vocational, historical, biographical, geographical and poetical books numbering at least three hundred. Maps, charts, lantern slides, pictures, specimens and laboratory facilities are necessary equipment.

This is subject to a change which may be due to failure to comply with the above mentioned requirements or on the other hand to development and progress in the institution.

There are two types of high schools rated above this, to whose standards we, as a growing institution, must strive to attain. The classification differs in maintaining a nine months' school term, six full time certified high school teachers and a library of at least five hundred volumes.

The contributors to the American Missionary Association schools in North Carolina have known that their schools have done standard work in past years, and now they may consider state classification of the schools as unnecessary and undesirable. Such opinions may have been justified a few years ago, but with the present educational program the state courses of study, plan of certification of teachers and the classification of schools, attitudes must change in order to meet the new conditions.

The private schools of the state of North Carolina have been the pioneers in Negro education. Their great tasks are yet incomplete. This state, because of the infancy of its recent educational program, must depend on private institutions for sixteen of its accredited high schools. The state largely depends upon these institu-

tions for the use of the grounds and equipment for state summer school purposes. In this way, these schools contribute to the improvement of teachers already in the field.

To be an accredited high school is beneficial in many ways. The Brick School has been helped by the placement of a full time state teacher-training instructor in the high school. The course of study, especially in the elementary school, has been broadened and state text books adopted which enables the high school students in the teacher training classes to be better prepared for state work when they have completed their teacher training courses in this institution. An accredited high school's graduates receive favorable consideration upon application for entrance to institutions of higher learning.

The plan of certification for accredited high school teachers enables the school to compel professional service from well trained teachers. Inspectors of the State Department of Public Instruction must inspect an accredited high school during each term. Yearly reports of the growth and development of the school are required by the Department of Public Instruction. Invitations are extended to the teachers and workers of this institution to attend every educational conference in the state which is open to Negro teachers.

Perhaps one of the most pleasing things to the teachers in an accredited high school is the fact that they are receiving recognition for the standard work done as well as for the service rendered. We are proud of the fact that the Brick School is an accredited high school, and we hope that in the near future other of our private schools may be placed on the accredited list.

"Not as though we have already attained or are already perfect but we follow after; forgetting those things which are behind and reaching forth unto those things that are before."



# United States Indian Service

**S**UPERVISOR R. L. Spalsbury, who has just been in Nebraska, has submitted a report on educational conditions among the Indians in Nebraska and, in speaking of the influences which have been positive and continuous for uplift among the Indian people, he mentions the Santee



SCHOOL BUILDING AT SANTEE, NEB.

Mission School. This brings to my mind observations which I have made for years and I take this opportunity to say for the encouragement of you and your associates and others who have worked at the Santee Mission School during years gone by that practically every pupil that we have ever had from the Santee School has by his or her daily conduct given evidence of having been under the right sort of influences and instruction. Santee pupils are usually dependable, ambitious and good students. A few of the mission schools stand out very prominently as institutions that have been continuously strong factors in the lives of Indians and in the educational efforts that have been made to prepare Indians for leadership. I was

a few days ago saying to Mr. Lindquist, our religious work director, that among the schools for Indians certainly Santee had been one in which the students have gotten the vision of things worth while. I write this letter simply as a matter of encouragement and because I believe that those who have worked with the Indian people for many years and have done such splendid work as has been done at Santee deserve the commendation of educators and others who may have to do with the education of the Indian people.

It has never been my pleasure to visit Santee, but because of my acquaintanceship with many young people who have been educated in your institution I feel that I really have known those who have been associ-



INDIAN WOMEN, SANTEE, NEB.

ated with the institution. I sincerely hope and trust that the splendid work that has been done at Santee may carry on for many, many years.

Very truly yours,  
(Signed) H. B. PEAIRS,  
Chief Supervisor of Education,  
Lawrence, Kansas.

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We are notified of the death of Mrs. Clara O. Rindge Brigham at Northampton, Massachusetts, on the twenty-third of November. As Mrs. Rindge she was a teacher in Talladega College for nine years previous to 1890. She had inherited the spirit of freedom for a race in bondage in a home where the American Missionary was eagerly welcomed from her earliest recollection. Her interest in missionary work was uppermost in her heart during her many years as a teacher in Talladega.

# An Oriental Survey

By GEO. L. CADY, D.D.

THERE has always been more or less mystery about the Japanese question in California—certainly much misunderstanding on account of conflicting testimony. There have been various surveys made, but they have so far been largely partisan and partial. A few years ago the Governor of California issued a large volume on the subject, but as it was for the purpose of influencing legislation in behalf of the anti-Japanese Land Laws it was necessarily somewhat discounted by some. Then Congress sent a Commission to make an investigation, the results of which they have printed in a very large volume. As one reads it he is struck by the fact that the witnesses, summoned in large numbers, directly contradict each other and one has a feeling of not having arrived anywhere. There has long been need of a survey which would be accredited because made by some unprejudiced and experienced body. Such a survey is now in progress.

The Institute of Social and Religious Research has undertaken such a study. This Institute knows how to make a scientific survey—that is its business—and it has a trained staff for such a purpose. The chief of this survey staff is Prof. Robert E. Park, of Chicago University, with J. Merle Davis as Administrative Director.

Mr. Galen M. Fisher, Executive Secretary of the Institute, writes:

"As counselors for the study the following well-known persons have been secured: Mrs. Mary Austin, Mr. Allen T. Burns, Dr. John H. Finley, Mrs. Edwin F. Gay, Dr. John A. Ryan and Dr. Robert E. Speer.

"Professor Park has spent his time since September first in directing the preliminary research and will give all his time from January first until next September. Already he has enlisted the cooperation of a number of scien-

tists on the Pacific Coast. In order to determine the most important questions upon which the survey ought to throw light, the opinions of one hundred and eighty-three Coast leaders in various walks of life have been gathered and carefully studied. One of the early steps in the process will be to secure statements from all sorts of people as to what they consider the Oriental issues to be, their own experience with Orientals, and their proposals for meeting the difficulties.

"It should be understood that the survey is still in the preliminary stage. Outlines have already been drawn up covering the survey as a whole and also specific problems, but these will be subjected to experimentation and criticism before being publicly used. Among the distinctive and encouraging features of the survey thus far are the earnestness with which the business men and women have taken hold of it and the development of a spirit of open-mindedness and willingness to abide by the facts, whatever they may disclose. The Chairman of the Regional Committee in Northern California is Pres. Ray Lyman Wilbur, of Stanford University, a scientist and educator of distinction. He has given liberally of his time to the launching of the survey."

It would be interesting if there were space to give the details of the questionnaire, but they are so numerous and enter into such minutia that it would be impossible. It covers every possible phase of the Oriental life, Chinese as well as Japanese, and their relationship to our American institutions. We await with great interest the results of this scientific attempt to get at the truth which has too long been obscured by prejudice, self-interest and the greed of politicians and editors. The Institute is furnishing a good part of the funds. We are pleased to note, also, that the Execu-



tive Committee is composed of leading business men, judges, professors, editors, clergymen, irrespective of their previous attitudes, and an earnest effort has been made to secure the co-operation of those who have been bitter antagonists. Such a combination and spirit ought to bring results which will be far-reaching, for the Oriental question on the western coast is important out of all proportion to its size, for it affects our international relations.

This is especially important in face of the recent decisions of the Supreme Court upholding the Alien Land Laws of California and Washington. The result of these Land Laws and this decision is to make it impossible for the 58 per cent of the Japanese who are attached to the soil, if they have not been born in America, to ever get a toe-hold in American soil and to give one a chance to possess the soil has always been and always will be fundamental in securing his highest allegiance to the Government. Never before has such a discrimination against any people been made by our American Government. Even the Negro, who has suffered all kinds of injustices and discriminations and Jim-Crow customs, has never had the land Jim-Crowed, for he has always had the right to own the land and thereby feel he has much at stake in the success or failure of America. The Japanese rightfully feels that it is hardly fair to blame him for not being assimilable and then deny him the prime requisite for interesting him in American institutions. The main difficulty is the irritation which it cannot help but bring into the relations of these two most powerful nations touching the Pacific Ocean. If World Peace is the greatest desideratum (and who can deny that it is?), then it behooves every nation to jealously see to it that all her internal attitudes toward those of other nations are based on justice and mercy and the spirit of Christ.

The Federal Council at its recent

meeting in Columbus passed the following resolution, which we pass on with our highest commendation:

"We declare our conviction that all persons residing within the United States and subject to its jurisdiction should be given friendly and equal treatment under just and equal laws, regardless of race, color or religion. We deplore as unpatriotic and un-Christian, movements, policies and programs in many sections that discriminate against and humiliate aliens, merely as aliens, or as aliens as ineligible to naturalization, and that single out certain races and religious groups for discriminatory and unfriendly treatment. We urge a federal law raising the standards of naturalization and granting the privilege of citizenship to all persons lawfully residing in the United States who duly qualify, regardless of their race, color or nationality."

It is a pleasure to report a better feeling growing between Japan and America. Two causes stand out. One is the Disarmament Conference where America was able to see Japanese diplomats face to face with the best of the world and not inferior either in intelligence or high purpose. There the Japanese had every reason to know that America held no warlike plans in spite of jingoes and yellow papers. And then the Japanese disaster brought at least this good—the Americans who gave those splendid ten millions of dollars had their own sympathies awakened and their attitudes softened and the effect on the Japanese has been tremendous. If war or enmity could exist between these peoples, it will be due to just such laws as have recently been upheld. On every hand the Japanese have been affected beyond their language to express, and Ambassador Hanihara well said to the Annual Meeting of the Red Cross, "It will not be easy for jingo Japanese to persuade the people that America is a potential enemy against whom Japan must be prepared."

# THE A. M. A. TREASURY

IRVING C. GAYLORD, Treasurer

We give below a comparative statement of the receipts for December and for the three months of the fiscal year to December 31.

## RECEIPTS FOR DECEMBER

	Churches	Women's Societies	Individuals	Total Donations	Legacies	TOTAL
1922.....	\$17,851.65	\$9,113.08	\$6,071.10	\$33,035.83	\$3,716.44	\$36,752.27
1923.....	22,019.78	8,161.96	4,378.11	34,559.85	12,119.99	46,679.84
Increase.....	\$4,168.13	.....	.....	\$1,524.02	\$8,403.55	\$9,927.57
Decrease.....	.....	\$951.12	\$1,692.99	.....	.....	.....

## RECEIPTS THREE MONTHS TO DECEMBER 31

### Available for Regular Appropriations:

	Churches	Women's Societies	Individuals	Total Donations	Legacies	TOTAL
1922-23.....	\$47,889.72	\$20,022.31	\$1,684.03	\$69,596.06	\$13,647.36	\$83,243.42
1923-24.....	53,234.09	19,308.99	2,130.14	74,673.22	25,224.12	99,897.34
Increase.....	\$5,344.37	.....	\$446.11	\$5,077.16	\$11,576.76	\$16,653.92
Decrease.....	.....	\$713.32	.....	.....	.....	.....

### Designated by Contributors for Special Objects Outside of Regular Appropriations:

	Churches	Women's Societies	Individuals	Total Donations	Legacies	TOTAL
1922-23.....	\$983.32	\$942.99	\$13,428.96	\$15,355.27	.....	\$15,355.27
1923-24.....	589.59	965.00	13,663.89	15,218.48	.....	15,218.48
Increase.....	.....	\$22.01	\$234.93	.....	.....	.....
Decrease.....	\$393.73	.....	.....	\$136.79	.....	\$136.79

## SUMMARY OF RECEIPTS THREE MONTHS

RECEIPTS	1922-23	1923-24	Increase	Decrease
Available for Appropriations.....	\$83,243.42	\$99,897.34	\$16,653.92	.....
Designated by Contributors.....	15,355.27	15,218.48	.....	\$136.79
TOTAL RECEIPTS.....	\$98,598.69	\$115,115.82	\$16,517.13	.....

## THE DANIEL HAND EDUCATIONAL FUND FOR COLORED PEOPLE

### RECEIPTS FOR DECEMBER, 1923

Income for December from Investments.....	\$10,277.67
Previously acknowledged .....	11,155.10
	\$21,432.77

### FORM OF A BEQUEST

"I give and bequeath the sum of ..... dollars to The American Missionary Association, incorporated by act of the Legislature of the State of New York." The will should be attested by three witnesses.

### CONDITIONAL GIFTS

Anticipated bequests are received on the Conditional Gift Plan; the Association agreeing to pay an annual sum in semi-annual payments during the life of the donor or other designated person. For information, write The American Missionary Association.



## THE CONGREGATIONAL CHURCH BUILDING SOCIETY

God bless the women! Although St. Paul seems to have feared that they might become too active in the church, so that the sisters might sometimes overshadow the brethren, we welcome their activity in these days. They helped us wonderfully last year. The Woman's Home Missionary Unions in twenty-one states undertook to raise in 1923 in aid of the work of the Church Building Society money enough to pay twenty-one church grants amounting to \$19,500, fourteen church loans amounting to \$13,000, and fourteen parsonage loans amounting to \$16,275. This makes a total of \$48,775. This money went to thirty-seven different churches in twenty-two different states. Congregations sang the doxology with unusual heartiness at dedication, doubtless; and pastors and their families moved into the new parsonages with exclamations of joy because of what these women benefactors did for them.

\* \* \*

Achieve the impossible? Why, certainly. The great deeds of history were accomplished in this way. It is surprising how difficulties vanish when faced with a determined spirit. If a church is really needed in a town, and **the building** of it seems impossible because some say the people are too few and poor, just go ahead and build it. If a debt is crushing and crippling a church, and faint-hearts say it cannot be paid, just go ahead and raise the money to get rid of it. We have known many a courageous pastor and resolute people to achieve the impossible. To encourage the timid we give a little poem (author not given) which is taken from the *Pacific University* bulletin.

\* \* \*

### It Couldn't Be Done

Somebody said that it couldn't be done,  
But he with a chuckle replied,  
That "maybe it couldn't, but he would be one  
Who wouldn't say so till he tried."  
So he buckled right in, with the trace of a grin,  
And if he worried, he hid it.  
He started to sing as he tackled the thing  
That couldn't be done—and he did it.  
Somebody scoffed: "O, you'll never do that,  
At least no one ever has done it."  
But he took off his coat and he took off his hat,  
And the first thing we knew he'd begun it.

With the lift of his chin, and a bit of a grin,  
Without any doubting or quiddit:  
He started to sing as he tackled the thing  
That couldn't be done—and he did it.  
There are thousands to tell you it cannot be done;  
There are thousands to prophesy failure;  
There are thousands to point out to you, one by one,  
The dangers that wait to assail you.  
But just buckle in, with a bit of a grin,  
Then take off your coat and go to it;  
Just start in to sing as you tackle the thing  
That "cannot be done"—and you'll do it.

# New Days at Deerfield

By WILLIAM WHITE LEETE, D.D., *New England Field Secretary*

NO place in the Connecticut Valley is more rich in historical associations than Deerfield. Here upon the edge of the wilderness the early settlers reared their homes and stood the brunt of repeated attacks, especially in the French and Indian War. At times deeply bereft they asked to retire and live nearer to their friends in eastern Massachusetts, but the General Court urged them to remain and there, therefore, they stood, and made a record for themselves and all of us.

We are well acquainted with the picture showing the Sunday congregation at Hadley in panic, and in the foreground the towering form of the regicide Goffe as he leads them to victory. Mr. Curtis, in his oration upon Charles Sumner, calls it the "legend of your western valleys," and legend it doubtless is and not history. But this beautiful region is dotted with suggestive landmarks, and Memorial Hall is full of tokens of perilous days which no one disputes. From the heights surrounding Deerfield (then called Pocumtuck) the savage watched the settler at his work or at his worship. His torch and war-whoop were companions of the night and the flight of his arrow was as timed as the coming of day. For instance, there was at Deerfield September, 1675, a large store of wheat.

A company under Captain Lathrop was sent to take it to a safer place. But the red man counted them as they marched north and caught them in ambush as they returned toward the south. Sixty-three of these fine men, the flower of Essex, died beside the brook where the odorous wild grapes tempted them to halt. Ever since men have called it "Bloody Brook," and near by for many years

has stood a fitting shaft recalling the event and the names.

In the center of the village of Deerfield one can still trace the outlines of the plateau called "Meeting House Hill." On its edge stood the palisades which the settlers built against the Indians. These



THE LEGEND OF GOFFE

palisades enclosed fifteen acres. On this plateau stood the house of Ensign John Sheldon. It was standing in 1848, and stones still mark the site. A hole was hacked in the door of this house, and through it the savages shot the Ensign's wife. The door is preserved by the Pocumtuck Valley Memorial Association and is shown each year to hundreds of wondering travelers.

Deerfield was settled in 1671, and through it the work begun by John Eliot at Roxbury was to have a hopeful extension. But King Philip's War involved the formerly friendly red men and the early settlers were seldom free from fear of attack. In 1686



Rev. John Williams was called to be the minister of this settlement. He was a native of Roxbury and educated at Harvard. His immediate parish was small, but to be a minister to such a people at such an hour demanded the highest gifts of brain and heart. The people lacked most of what we would call the necessities of life, and at the opening of Queen Anne's War the town was in debt



UNITARIAN CHURCH, DEERFIELD, MASS.

and the population was only two hundred and fifty, besides a garrison of twenty-two soldiers. It was at this hour that the saddest event in Deerfield's history occurred. In the dead of winter the French led down from Canada three hundred Indians bent on extermination. On February 29, 1704, they were lurking unseen in the pine forest close to the meadows. The snow three feet deep had drifted against the palisade and was covered by a hard crust. Soon after midnight, when all was still and while a careless sentinel slept, they scaled the palisade and the awful slaughter began. Only one man escaped; the rest were murdered or taken alive. Pastor Williams, aroused from sleep, tried to shoot, but the gun missed fire. He was seized, bound, and left unclad in the cold for more than an hour. Two of his eleven children were killed at his feet. When the sun was an hour high all buildings in the settlement were burned and the one hundred and twelve captives were started on their march of three hundred miles to Canada. Two days later weeping

friends from down the river buried the dead, fifty-four all told, in one grave. The picture shows the mound under which their bones lie, and a stone at the center rehearses the sad story. A few miles up the Green River a stone marks the spot where, fainting on the trail, the blow of a tomahawk ended Mrs. Williams' life. Eight weeks were spent before the pastor reached Montreal. In Canada his people (including five of his children) were scattered. Some, led by their captors far off, were never heard of more. Eight were married and remained in Canada. Some, taken to Montreal and Quebec, were redeemed by the French in exchange for their own people made prisoners by the English; fifty-eight were of this class. The children were sent to the schools and taught French. They, as well as the elders, the pastor included, were urged to become Romanists. In 1706 the pastor was redeemed and returned to Deerfield. Three of his sons, also redeemed, studied at Cambridge, and one of them, Stephen, became the first pastor of the church in Longmeadow.

In spite of devastating wars and fire the settlement at Deerfield was con-



OLD CEMETERY, DEERFIELD, MASS.

tinued and new people greeted with joy the pastor, brought back from his long captivity. In January, 1707, the town voted to build him "a house as big as Ensign John Sheldon's and a back room as big as may be thought convenient."

In the rear of the old Williams house can be seen in the picture two houses used for dormitory and

assembly purposes by Deerfield Academy, now grown to new uses and proportions under the leadership of Mr. Frank L. Boyden. In fact, it is this academy which has brought the new day to Deerfield. It enrolls at present eighty-three young men from twenty states in the Union. They are there being fitted for college. Up on one of the Pocomptuck hills from which the Indians watched the early



OLD WILLIAMS HOUSE, DEERFIELD, MASS.

settler is also the Gibbs School called "Eagle Brook." It is for boys of the junior grade, and though young in years is promising much.

For the first fifty years the church-life in Deerfield was, for reasons already noted, a checkered one. For the next one hundred it was not unlike that of all the older New England towns. On May 18, 1807, by vote of twenty-two to one, the Rev. Samuel Willard was called to be pastor and a salary of \$666.67 was offered. August 12 was fixed for his ordination, but because his views were of the Unitarian order the council declined to ordain him. On August 17, by vote of one hundred and fourteen to thirty-four a new council was called and consented to his ordination. Following his settlement most of the church members from the southern part of the town withdrew. In 1818 the town was divided into two parishes, the new parish being in South Deerfield. In 1824 the brick meeting house, now standing on "Meeting House Hill," was dedicated. The site was a contribution and the building cost but six thousand dollars.

The company at Deerfield, who felt that the gospel as preached under the new leadership was not the whole gospel, organized in 1835 the present Congregational Church and built in 1838 the building shown on page 621 and since called the "Little White Church." This building has been of very simple and inartistic proportions and corresponding in size and appointments to the financial limitations against which through all the years they have struggled.

The coming to Deerfield of the student bodies above referred to has created new conditions. It was found that by home training and choice the boys would by a great majority prefer to attend an evangelical church. But the "Little White Church" was shabby and repellant. What impression would these boys get of our faith and the place of the church in the world if this was the garb in which we compelled her to walk? Why not unite the two churches, we asked, and worship together in the fine old building up the street? Several overtures had been made for just this thing in



"THE LITTLE WHITE CHURCH," INTERIOR

recent years and rejected by the Unitarians. Union at present proving impossible, it was decided to reconstruct the meeting house and dignify the work centering there; to secure a pastor of large sympathies and good common sense; and then, when through kindly relations the two bodies had united for a series of years in good works, the theological differ-





"THE LITTLE WHITE CHURCH," DEERFIELD, MASS.

ences might be minimized and a real union brought about. By the aid of the Building Society and by means of much correspondence and appeal to churches and individuals in the Connecticut Valley, the money needed, in addition to what the church already pledged, was secured—a total of \$7,500. In addition \$611.20 came from the churches of the Franklin Association, nearly \$2,500 from churches and individuals elsewhere in the Valley, and the rest from the Congregational Church Building Society. The new Estey organ was provided by the old South Church of Boston and the handsome pulpit was the memorial gift of an old friend of the church. The side extension has well equipped the church for social purposes.

In the fall of 1922 Rev. E. W. Pond, a grandson of Dr. Pond of Bangor Seminary, a man of fine culture, warm sympathies and good judgment, was installed as the new pastor. Through the work of reconstruction and since, he has been approving himself both to the boys and to the whole community. Not infrequently those formerly prejudiced

or estranged are seen in the congregation which, when the boys are in town, fills every seat. In fact, it is predicted that within another year the meeting house will be too small. Of the eighty-three boys in the Academy, seventy-nine elect to attend the "Little White Meeting House," and all the boys from "Eagle Rock" attend the same place. An orchestra of sixteen pieces from the Academy, led by the fine organ, furnishes the music. Sometimes the boys urge their friends to be in Deerfield on a Sunday so as to be at *their* church for the service.

What a chance for the church to make a lasting impression for good *on these young men!* Where better than in just such a place can the work of Christian education be presented! The boys are under Christian instruction here far more than they can be anywhere else. Two hundred and fifty years ago fine, strong young men and women were giving up their lives in that old town of Deerfield to hand down to us a free church and a free commonwealth. In these splendid youths of today do they not rise again to make free the whole world?



PARSONAGE, PLUMMER, IDAHO, WITH THE PASTOR'S FAMILY

## An Idaho Parsonage

By MRS. FRANK A. BOWN, *Plummer, Idaho*

WE have been on this field in Plummer for six years. Mr. Bown is the only Protestant pastor between St. Maries, twenty miles east of us, and Tekoa seventeen miles west, and the only Congregational minister between Kellogg, sixty miles east, and Spokane, Washington, forty miles west. This lack of Congregational fellowship is what we miss most in our work here.

Thirteen years ago, where Plummer now stands, was a heavy forest of giant pine trees with a jungle of almost impenetrable underbrush.

In 1910, the Coeur d'Alene Indian Reservation in Northern Idaho was opened for white settlement, and families from the middle west and from all over the northwest, who had drawn claims moved here and began clearing their land and building their homes.

Like our Pilgrim fathers, as soon as these settlers had shelters for themselves their next thought was for a church.

A Congregational church was organized and Rev. S. A. Waters called

to be pastor. Services for awhile were held in any available building, but realizing the need of a proper place of worship, they went about the building of a church.

The site chosen was covered with tall trees and with a tangle of undergrowth through which a man could not force his way. But these new settlers wanted a church and willing hands soon had a building spot cleared. In all this work the pastor was the busiest man of all.

These people also knew where to look for help when the need of money became imperative. The Building Society came to their aid with a grant and a loan and soon a building was up and dedicated.

In the meantime, Mr. Waters had cleared another building spot just across the street from the church and built a home for his family. He planned the house with the idea that some day it would be the parsonage. For several years Mr. and Mrs. Waters gave of their best service to this new settlement and then went elsewhere.





CHURCH AND PARSONAGE, PLUMMER, IDAHO

When Mr. Bown was called to this work, we were fortunate in being able to rent Mr. Waters' property, it being the only available house in the village in which our large family could have lived. For almost six years we rented the house from Mr. Waters. All the time the church was looking forward to buying the property. But there were so many needs for money. The church building had to be painted on the outside and calsomined on the inside. The congregations had outgrown the three or four dozen chairs they had and pews had to be put in, electric lights were installed and a piano purchased, for these things were absolutely necessary.

Last year Mr. Waters decided he must dispose of this property, as his home and interests were in another part of the state. He gave the church the refusal for first purchase and they decided to buy. It has meant sacrifice on the part of our people to do this, and without the help of the Building Society it would have been impossible to have raised the money for the purchase. But they again came to our aid with a loan and now the church has a comfortable nine-room parsonage. In all this work of the church, the Ladies' Aid has taken a large

share of the burden, it being another instance of "the men did what they could, the Ladies' Aid, the rest."

We have six children in our family. Evelyn is eighteen, Ethel sixteen, Helen fifteen, Frank Jr. twelve, Ena ten and Henry six.

Evelyn and Ethel both graduated from the local high school this last May. Evelyn attended the summer session of the State Normal and will return in September to continue her studies; she plans on being a primary teacher. Ethel wants to teach in high school or college so she will enter our Congregational Whitman College in September.

It has taken much planning and close attention to ways and means to be able to let the girls go on with their schooling but we feel that they must have the opportunity to fit themselves for their chosen work. Helen is in second year high school and wants to be a nurse—perhaps on the foreign field.

The three oldest girls are all musical, all three play the piano; Ethel also plays the 'cello and Evelyn and Ethel both sing. They have been so much help in the church work for years.

We love our work and our people in this far northwestern parish.

# THE CONGREGATIONAL EDUCATION SOCIETY

## The Pastor's Class

By FRANK M. SHELDON, D.D.

EASTER comes this year on April 20. For eight or ten weeks prior to that pastor's classes will be conducted in seven hundred to a thousand Congregational churches. The primary purpose of most of these classes will be to gather together youth, most of whom are between twelve and sixteen years of age, to instruct and prepare them for Christian decision and membership in the church.

### Important

This work is exceedingly important. It is very much more so than most of us have commonly understood.

In the first place, if many of our youth are not enlisted at this time when they have a normal interest in religion and in the organization which represents the Christian program, there is danger that they will be permanently lost to the church. Undoubtedly many are thus lost to definite relations with the church because proper efforts have not been made at this strategic time.

In the second place, the character of the regular religious education program of the church, the character of these decision classes, and particularly the way in which this work is followed up in after\* years, determine pretty largely whether or not these new recruits are to be "dead wood" in the church or growing, vital, active workers.

The great majority of our pastors have felt that their duty, so far as class work or special attention is concerned, was done when the Pastor's Class group had been received into the church. The writer knows an

exceedingly busy pastor in a large city church who follows up these groups by gathering them together at least twice later on for the purpose of meeting problems and further developing their religious life. Having met them when they were twelve or thirteen years of age, he meets them again for a period of several weeks when they are around the age of fifteen or sixteen, and again about nineteen or twenty. Problems which confront the young at these two latter periods, are not before them in any serious way at the age of twelve or thirteen. If we neglect this definite follow-up process, we have no right to complain that some of these people drop out of the church or become dead names on its roll.

We should constantly keep in mind the fact that twenty-five millions of the people in the United States, now outside the Christian church, were at some time in our Protestant Sunday Schools, that we let them get away from us and that most of them got away between the ages of thirteen and twenty.

### How to Go About It

Keeping in mind that this work ought to be done and results secured, it may be done by sufficiently expert teachers in the Sunday School giving their classes the needed training and leading them into the actual experience of Christian living. Or it may be done, as it is in a few cases, by the pastor taking all the pupils in the Sunday School in a particular year, say the first year Intermediate, for two months, or the entire quarter preceding Easter. If this is done, the



regular teachers should be there to cooperate with the pastor and it is possible that the regular course for this quarter may be used in such a way as to carry the teaching desired, or a course prepared for this particular purpose may be substituted for the regular material for this quarter.

The usual way of gathering such a class is to give an invitation in the church and Sunday School to all who desire to join. Such general invitations, however, are not desirable. The matter should be taken up with the teachers whose pupils have reached the proper age and who ought to be in such a class. The matter should also be taken up with the parents of all these pupils. No pastor is too busy to take this up in the proper way with teachers and parents and secure their cooperation. This work is too important to be left to general announcements.

It should be made perfectly clear that membership in the class does not of necessity mean joining the church. All who need the training should be drawn in if possible so they will receive that training whether or not they come into the church at that time. Great care should be taken in this regard. Very often certain ones will stay away from the class because they think of necessity it means joining the church.

A few pastors have taken their regular morning church service and talked on suitable topics to the youth of this age, often much to the edification of the entire church membership. Now and then a pastor has taken ten minutes in the opening worship in the Church School for a number of Sundays.

A major difficulty with these methods is that there is no chance for conference and discussion in which the class participates. Further, it encourages the erroneous assumption that preaching or instruction necessarily becomes effective in determining the life attitude of those whom

we seek to reach. It can hardly be kept too clearly in mind that the object in these classes is not simply to give the youth a dose of facts, but rather to induce an attitude toward God and man and life—the Christian attitude.

#### Materials

The writer's leaflet entitled "Preparing Our Youth for Church Membership," which has been sent to each of our pastors at some former time, indicates the most suitable materials for this purpose with which we are acquainted. The contents of eight courses are indicated together with the cost of the pamphlets. The topics also of two additional courses are printed in this leaflet. For this leaflet (free) send to the Congregational Education Society or to your District Secretary.

If any minister has not received a copy of this pamphlet, or has mislaid the one he did receive, and will send to the Congregational Education Society, this leaflet will be forwarded to him immediately, free of charge.

One of the courses named in the pamphlet is "Suggested Outline for the Pastor's Class" by Dr. Winchester. This announcement was made before printing, and the pamphlet came out under the title, "Making the Most of Life." This course is specially prepared for those about twelve years of age. The approach in this course and its method of development are especially to be commended. Send for a leaflet, "Church, Home and Child," introducing this course.

The Young People's Topics, which are running in the *Wellspring* from January 1 to Easter, are especially adapted for use in pastor's classes. If you wish the list of these topics in advance, they can be secured from Secretary H. T. Stock, 14 Beacon street, Boston. The full outline of the topic and comments appear each week in the *Wellspring*, which can be secured upon subscription from the Pilgrim Press.

# Using Lent for Teacher Training

By MILLACENT P. YARROW

**C**HURCH "seasons" have a distinct value. Time is given for religion. The thought of those about us helps our thought toward religion. Christmas with its religious message pervading all our thinking has just brought us its uplift. We approach the season of commemoration of Jesus' great sacrifice. All our population will be aware of this great anniversary. With these thoughts surrounding us it will surely be easier than at another time to give ourselves in service.

Those of us who are concerned for the teaching of religion in the local church should avail ourselves of the opportunity this season offers. Are we helping that willing, noble group, our church school teachers, as much as we ought in their voluntary service in the educational work of the church? Do we make them feel that the church is behind them supporting their work, equipping them, praying for them and for blessing upon their efforts?

The Lenten season offers a good time to initiate an advance.

Some churches have arranged for this season a thoroughly worth-while institute and others a short training course to which they have invited their whole teaching group.

The value of the Lenten period has been felt in three ways:

1. The church has been willing to make the sacrifice involved in offering a *good* course or institute.

2. The common thought *toward religion*, with some freedom from ordinary engagements, has made possible a dating up for this special work which would be difficult at any other time.

3. The teachers find both social conditions and their own hearts more than usually open for such work.

## Plans for Lenten Opportunities

We recommend very definite plans for giving *something* in the way of

special opportunity to every teacher and leader of children or young people during this season.

1. Churches that are not offering a regular course in teacher training for the teaching force, either locally or through community classes, should, if possible, provide such a class for these six weeks or for a little longer.

Many churches that do make provision for regular classes throughout the year either in local church or community ought to make special plans at this season to reach the needs of those whose heavy program prevents their sharing in the fuller courses.

For these brief courses use part of the Pilgrim Course, any unit (send for leaflet), or of Lewis, *The Old Testament in the Twentieth Century*; Goodspeed, *The Story of the New Testament*; Betts, *How to Teach Religion*; Weigle, *Talks to Sunday School Teachers*; or Shaver, *Teaching Adolescents in the Church School*.

2. A week-end institute may give your whole group of teachers and leaders three or four sessions intensively planned to bring inspiration and instruction of high value.

Write your District Secretary for information and suggestion as to plans and instructors for such a program.

3. In some situations the most helpful plan will be to form a reading circle. For the benefit of places where the best things on the Bible and on the principles of religious education and ways of teaching religion are not available a Library Loan Package is offered. Two months' loan, \$1.50 and carriage (carriage to San Francisco only 52 cents, further east, less). Here is the list of books, for teacher, parent, leader.

## Books:

Cope, H. F.—*Organizing the Church School*, \$1.75.

Betts, G. H.—How to Teach Religion, \$1.25.

Fiske, G. W.—Community Forces for Religious Education, Middle Adolescence, 60 cents.

Danielson, F. W.—Methods With Beginners, 60 cents.

Rall, H. F. B.—The Life of Jesus, \$1.00.

Lewis, J.—The Old Testament in the Twentieth Century, \$1.50.

Hunting, H. B.—The Story of Our Bible, \$1.25.

#### PAMPHLETS:

Principles and Methods of Religious Education in the Local Church, 10 cents.

Winchester, B. S.—Making the Most of Life, 20 cents.

Lewis, H. A.—Programs for Teachers' Conferences. Beginners and Primary, 60 cents.

Fisher, D. C.—What Grandmother Did Not Know, 10 cents.

Danielson, F. W.—Shall We Color Cards? 6 cents.

How Parents May Help the Church School, 6 cents.

Principles and Methods of Missionary Education, 10 cents.

World Service Plans for Juniors, 10 cents.

World Service Plans for Young Children, 10 cents.

Send to the Field Department of the Congregational Education Society for this new Library Loan Package.

4. For that last teacher who cannot avail himself of any one of these group activities—cannot *attend* anything—be sure that a book, just the most suitable one, goes to him and that he has a chance to talk over its message with someone.

#### Best of All

What we need most is a deepened sense of what we are really doing it all for.

The pastor will help his fellow workers into new religious experience. They cannot teach yesterday's religious experience. It is out of today's burning fire that they will set new beacons alight.



## Using Your Summer Conference Delegates

By REV. GEORGE REID ANDREWS, *District Secretary*

"THE older people don't want us to teach and hold responsible positions in the church; they say we are not old enough even if we are trained," said a high school graduate, in my Methods Class at Wells College last summer. Many stories have come to me from time to time of a similar nature—how the young people, full of vision and enthusiasm, return to the home church to be "sat" upon.

It is hard to believe that very many churches treat their young people in this way, but no doubt there are a few. The difficulties are easier understood than remedied. But does not the greater responsibility rest upon the adult membership? Because of their position are they not obligated as well as privileged to recognize the young people in the affairs of the church? Pastors and leaders who have recognized their young people and worked with them have been richly rewarded.

In New York state the Summer Conference delegates are recognized by the State Conference and have a place on the annual conference program. This is done during the time allotted to the Religious Education Committee of the State Conference. Three young people of known ability have each year since the Conference at Wells College began given brief addresses, setting forth their experiences and ideas gained at the Conference. They have been received enthusiastically. The same recognition is accorded them at the Association meetings. The young people of the New York City Association of Congregational Churches are organized into a Young People's Department of the Association.

The instruction given at the Summer Conferences is intended to fit the young people to function in and through their own home church. To



enable them to do this it is not enough to wish them well. Efficient machinery must be provided, giving them a definite share in the total work of the church. The Young People's Department, centered in the Church School, should be definitely organized and officered by the young people. The President and other appointed representatives should be given a place of representation on the adult boards

of the church, excepting possibly the boards of trustees and deacons. In one church the young people assumed the responsibility for raising \$1,300 of the church's annual budget and rendered effective service in the Every-Member Canvass.

These young people are uniformly ready and willing to do their share. Are we wise enough to give them a chance?

### \* \* \*

### ‘Things Need To Be Torn Up’

In a small New England village there is a Church School with a Young People's Council. This Council is composed of one pupil from each of the classes with one teacher only and he a young man. At their first meeting they decided that “things generally needed to be torn up.” That is the way of youth.

They began with the music. It was poorly led, variety was needed, the young people did not participate as they ought. They made this their first project for reform.

Next came the matter of variety in the opening period. They were tired of “just singing hymns.” So they

planned to include missionary stories, talks by outsiders and programs which were of various types.

And next came beginning on time. The superintendent seldom began on time, largely because she was besieged by many interrupters. It was decided, therefore, to have different members of the school open the services and one of the girls in one of the classes took the first turn.

They have just begun and it is not certain what reforms are ahead. But that is the way of youth: they not only know what is wrong, but they have courage to try something better when they are given a chance.

### \* \* \*

### Getting Ready for the March World Service Schools Program

The March World Service Schools program is issued by the Congregational Education Society and features the work of student pastors for young people away from home at colleges or universities. It contains an interesting dialogue “A Morning's Mail.”

Select early those who are to take part.

If members of your school are attending colleges or universities where

there are student pastors, ask them to write letters telling about this work as they see it. These letters will be very interesting to read in connection with the program on the same or on other Sundays.

Write to the Missionary Education Department of the Congregational Education Society, 14 Beacon street, Boston, for literature giving additional information about the Society's work.

## MONTHLY COMPARATIVE STATEMENT

<b>December, 1923</b>	This Year	Last Year	Increase	Decrease
Contributions .....	\$12,448.00	\$10,693.00	\$1,755.00	.....
Legacies .....	.....	25.00	.....	\$25.00
<b>Seven Months from June 1, 1923</b>	This Year	Last Year	Increase	Decrease
Contributions .....	\$53,896.00	\$49,791.00	\$4,105.00	.....
Legacies .....	7,406.34	16,917.00	.....	\$9,510.66

# The CONGREGATIONAL SUNDAY SCHOOL EXTENSION SOCIETY

## Making Folks Uncomfortable

### The Minister Tells the Story

"I WAS calling on a family of renters the other day," said the pastor of the Side Road Parish, "and the mother of the home told me this story."

"It's great ideas you are putting into our gal's head down at your Sunday School. Me and Pa has about decided that she can't go to Sunday School any more. She makes us feel so darned uncomfortable that we can't hardly live with her.

"Here's what she done last Sunday night. She come home from Sunday School in the mornin' with her eyes all gleamin'. Pa and me hadn't no idea what it was all about. When night come she crawled up on Pa's lap and she looked right up into his eyes and she said, 'Pa, why can't we be Christians like we ought ter be? Why can't we all go to church on Sunday and have family worship like the Sunday School teacher was telling us about this morning? Jesus wants us to. Why can't we? Say, Pa, let's have family worship now.'

"With that she looked at Pa in sech

a way that Pa couldn't look at her. I was scairt that the old man was about to give in to her and kneel with her, for she had knelt, so I looked at him and he didn't.

"An' then what did that gal of mine do but call her little sister an' start to pray an' ask the Lord to make them good an' to make us Christians, her Pa and her Maw. An' we stood there an' listened to it all until I couldn't stand it no longer an' grabbed her up an' spanked her an' sent her to bed.

"No, sir, Pa and me we don't want to be prayed over and we ain't goin' to have no girl askin' us to be Christians. I guess she can't come to Sunday School no more."

"Are they still

coming?" I asked.

"Surely they are," he replied, "and what is better the father was with them last Sunday. I shouldn't wonder if we got the mother one of these days. When we do there will be family worship at that house. That little girlie is determined to bring them to Jesus, and it looks as though she was going to succeed."



EVERYWHERE LITTLE FOLKS LIKE THESE, WAITING

There are nearly 27,000,000 of other children and young people in the United States who do not go to any Sunday School. Our Congregational share of these is 1,375,000. In 1923 we organized 102 new Mission Sunday Schools with a total enrollment of 3,366.



REAL GARDEN LAKE FOLKS

## Practical Religion and Constructive Leadership

**"YOU** will be glad to know," writes the Rev. William C. Ashby of the Garden Lake Community Congregational Church, "that we are moving steadily forward, with all the children at work raising money for a building of their own."

The Sunday School in this New Jersey community was organized in the Fire Hall of the village and already enrolls nearly 100 in its membership. The fathers and mothers realized not only the need of protection for their homes, but the call for the spiritual care of their children. The pastor of a nearby church, with definite vision, living, throbbing motive, gave of his best thought and energies to the children, believing that

the race moves forward on the feet of youth. Week-day visitation activities and Sunday afternoon services were gladly given to this new and growing suburb; a vigorous and intelligent campaign to reach every home was engaged in; the Congregational Sunday School Extension Society co-operated, Trinity Congregational Church, East Orange, entered into the situation with splendid interest and a generous money contribution; the children and parents responded, and a growing organization resulted. Dealing with a life need, reaching from childhood to maturity, a church organization has been effected, standing for community betterment, home ideals, Christian worship and service.

Hundreds of such communities are without Sunday Schools. The C. S. S. E. S. has the workers ready but cannot finance them. To college and seminary trained folks ready for permanent service, and to college young people eager for Student Summer Service the message had to be sent, "We need you; the opportunities were never greater, but we cannot send you."





D. V. B. S., 101 MILES FROM THE RAILROAD

## Our Church Vacation School Program

*By Superintendent ELMER H. JOHNSON of Montana*

"IT is a sin to bring up children without a Sunday School or anything. Something ought to be done." Thus writes a mother 130 miles out from the railroad. The Church Vacation School has come to solve that anxious mother's problem.

Last summer one of our Student Summer Service workers put on four Daily Vacation Bible Schools—the first in a good-sized inland town, the other three in little country schools away out in the hills.

In a single week it is possible to give as much instruction in religion as a Sunday School would give in a year. The children come at nine and stay until four. Seven hours a day for seven days or forty-nine hours, (and an ordinary Sunday School gives only fifty-two hours in a year).

The program, worked out by the very best educators, grips the attention of the children. They wor-

ship with hymn, motto, Scripture and prayer, and pledge allegiance to the Stars and Stripes and the Christian Flag. The younger and older children separate for periods of story and memory work, a captivating "Habit story" is told and then all unite for the recess play period, when the Bible stories are continued by laying out a map of Palestine in the schoolyard, with Jerusalem, Bethlehem, Nazareth, etc., marked as "stations." Then comes again the departmental work with the truths of the Christian religion taught first in the music period by song, and then by the dramatization of Bible scenes. After the lunch hour all reassemble for essentially the same schedule in the afternoon. Fourteen such sessions in a single week do wonders for the children, and the closing exhibit of handwork and program brings everybody out for a picnic supper and evening exercise.

During the summer of 1923 our fifty-four Student Summer Service college young people organized ninety-three Daily Vacation Bible Schools in thirty-one states, enrolling 2,862 children.

# THE MINISTERIAL BOARDS

The Congregational Board of Ministerial Relief  
and Thirteen Cooperating State Boards  
The Annuity Fund for Congregational Ministers  
The Pilgrim Memorial Fund

## The Christmas Fund

THE Christmas Fund met a response inspiring to all who participated in its promotion and wonderfully heartening to those who shared in its distribution. Subscriptions were received from approximately 3,500 donors. Total gifts aggregated \$43,355, corresponding with \$34,945 for 1922. All that was in hand, or immediately anticipated, on the date of distribution was sent to the pensioners to reach them on Christmas Day. The average gift to a pensioner was \$40.

The aftermath was not less impor-

tant. All that came to hand after this distribution had been made will be used, as last year, as a "Christmas Emergency Fund" to meet sudden and critical emergencies among the pensioners. Through this aid hospital expenses will be paid. The household stricken with severe illness, or death, will have a lift over the hard places. For old eyes it will provide the oculist. To widows with little children it will bring support. To every one who in any way contributed to the result the most sincere gratitude is expressed.

## The White House and the Veteran

The Congregational churches are enjoying the experience of having a representative of their fellowship in the White House and the President, in simple, unaffected fashion, is giving many tokens that his membership in a Congregational church is not a mere matter of form but a vital expression of his life. To a suggestion that a contribution to the Christmas Fund from him would be worth far more than its face value, he responded at once, enclosing in the letter a personal check and conveying his sincere sympathy for the cause.

Just after Christmas there came in a letter from a daughter of one of the pensioners this word: "My mother



PRESIDENT COOLIDGE

for a time is with a sister in Washington and very much shut in. The choir in Dr. Pierce's church sang at the White House on Christmas Eve. My sister is a member of it. Mrs. Coolidge very graciously sent an invitation to my mother to come. She had a place all fixed for her at the house where she could listen and be warm and comfortable and afterwards she entertained her royally. No one except those who know my mother well can fully realize what that meant to her. No wonder that the first lady of the land is so well-beloved. She is constantly doing little acts like that which means so much in lives that often seem threadbare.

## Letters from Donors

*The Depths of a Mother's Heart:* "Enclosed is a check for a wee contribution to the Christmas Fund of the Ministerial Relief.

"When your letter came I was standing on the porch watching my Jean, just 'turned ten' last Friday, skip off for school for the afternoon. By my side stood my five-year-old Robert. I came in, wondering what a letter from the address in the corner could contain. When I saw it was an appeal for money I thought it could not be answered, so why read, but those faces, one after the other, faces of different races, colors and personalities, but all shining with the light of inner glory reflected—maybe from the Star?

"I came to the last and there—Agnes? My dear dead father's mother bore the name of Agnes. Mary? The blessed Mother of the Master of Men was Mary. Jean? Jean—why she had just run off to school, my kiss on her soft cheek! Tears filled burning eyes at that. Robert, 'top of his class'? That's where we'd like to know our Robert may some day stand. Anne? Anne, Anne, dear girl, dear girl! My heart yearns to her most of all as she 'helps herself by domestic service.' Agnes, Anne, Mary, Jean, and lastly 'Bob'—Christmas coming, the old, dear home circle—broken.

"O, that my check could be larger, that I could send enough to put them all together home again. But take the little check, anyway; maybe those children's faces will smile into other eyes and make many more people see the road to happiness open up because of sharing. I pray their lovely youth

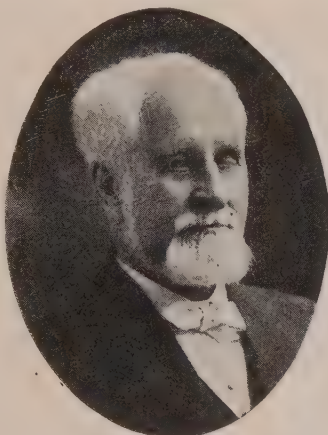
will be the means of adding the needed thousands to your treasury for the wants of saddened age. God send the answer to your prayers!"

*Chipmunk Philosophy:* "I am entirely through giving for the support of Congregational ministers outside of our town. I am a poor man myself and always would have been a subject of charity had I not had the sense of a chipmunk. They know when winter is approaching and commence to store up nuts, etc., for a winter supply to

carry them through until another season. Were they helped every fall to the necessities of life they would become invalids and have to be supported by those given to be charitable. There is a limit to all such things. I contend, while I am almost eighty, that labor is conducive to good health and longevity. It's not golf."

*Not Chipmunk Philosophy:* "I am sending a 'widow's mite' which is all I can do. The \$500 I sent last year was the

amount of legacy I received from a cousin. I thought I could do without it and it was a great joy to me to send it. I am eighty years of age and have been in a 'home' for years. Have been sending my Congregationalist several years to the Rev. F. L. K——, who was burned out in Berkeley fire. I sent him a check for \$25 which I felt was all I could spare, so what I give is comparatively out of my penury. I only wish I might increase it many fold, but as it is, it is the fruit of rigid self-denial. I have written thus that you may know the \$500 check did not come from affluence."



A "Grand Old Man" of the Pennsylvania coal mines, 78 years of age; —48 years in service; totally blind. His life is a benediction upon his colleagues in the ministry. Salary never higher than \$660 and parsonage.—Pensión, \$300.



## A Supplement to the Christmas Booklet

Many correspondents took deeply to heart the unfolding of the experiences of the pensioners in the Christmas booklet. Particular mention was made of the dear old widow who feared that her house must be sold. It is a great pleasure to introduce her herewith, the picture representing her sitting in her wheel-chair. Another widow wrote: "I read the little booklet over and over again, trying to place myself in the same situations and at the same time count my blessings. I cannot sympathize with the dear old lady whose home 'must be sold,' for I have never had a home to sacrifice, but I would like to take her hands in mine and we together place ours in the loving heavenly Father's and both realize fully that there is a 'House not made with hands' that we shall inherit."

The last word received from the widow is that she is very ill, but the Board of Relief has helped to keep her little home by sending a generous check from the Christmas Fund and by increasing the measure of the grant. We propose, if possible, to keep the house for her so long as she may need it.



The widow who feared she must sell her tiny home. It was assessed some years ago at \$150. She is 59 years of age, lame and almost blind. For 23 years a widow.

Many others wrote of the "homeless veteran eighty-five years of age" and quite a number sent special checks on his behalf. It is delightful to report that he now has a refuge for his age and writes of his comfort which the gifts have so helped to promote.

The picture of the five orphans of the prairie (reproduced on next page) also called out many tender words. Frequent letters come from those who care for their welfare. With one exception the children are making fine progress.

Anne, the second daughter, has been obliged to give up domestic service, which she was attempting while maintaining fine standing in the high school. The doctors prescribe a rest cure in bed for two months in the hope of overcoming serious limitations of health, the consequence of the strain upon her life. When only fifteen years of age she and her elder sister, during the father's sickness, prepared and printed the local paper to help make the ends meet—a remarkable achievement, but too heavy a load for young shoulders to bear. Her health was undermined and she is now paying the price.

**The Congregational Board of Ministerial Relief**—The Board of Relief closed the year with a total income, not including the Christmas Fund, of \$153,376.16, an increase of \$28,864.97. There was, however, a deficit of \$2,349.84. This is chiefly due to the increase of the roll

of pensioners. In 1924 it is hoped that the Board may operate without deficit and may possibly make some progress in lifting grants from the present low level to a standard more adequate to meet the needs and to discharge the obligations of our fellowship.

## Letters of Gratitude

*From an invalid minister of Pennsylvania:* "We are not yet over our Christmas surprise. It all seems too good to be real. Pain and loneliness are forgotten and a man is made ashamed that he ever even looked longingly toward the wide door at the end of the way. How could any one, for a few light afflictions, want to leave such faithful friends and the joy of their heartening ministry? It makes one feel that the world yet needs him to radiate a little more cheer."

*From one winning his fight with tuberculosis:* "My heart throbs and my spirit hesitates as I undertake to write to you, for I feel I am utterly unable to tell you what a comfort and peace the Christmas gift has brought to us. I hope the Lord in some way will convey to the hearts of the dear people who have donated to this fund a reward of blessings that shall make them realize somewhat the beauty of their service. We are praying for them."

*A woman weeping for joy:* "I take great pleasure in thanking you for the nice Christmas present. I was so rejoiced that I had to take a cry about it."

*A hand on the shoulder:* "Life is not so hard and affliction is more easily borne when we feel the hand of a brother or sister laid upon our aching shoulder at a time when the world outside us is so busy about itself."

### The Relief of Great Needs

*Stealing the widow's mite:* "I had

a few dollars in reserve, but it was stolen last fall. I had saved it in pennies, dimes and nickels and was going to put it in the bank the next day. So you can see just what a Godsend this Christmas gift is to me."

*In debt for food:* "With a few pennies in my pocket-book, and in debt for the food I had eaten for three weeks, the check looked very large!"

*Lighting the oil stove:* "The Christmas gift came at a time of need. I

am writing bolstered up in bed—one of my attacks of spinal trouble with intense suffering. Mrs. H.—has ordered five gallons of kerosene so that we can have our oil heater running this chilly, foggy evening."

*The cost of a postage stamp:* "I have delayed writing partly for inability to express gratitude without seeming to beg increased donations and partly—may I say it?—because a postage stamp has become a warning check to most of

my impulses for letter writing. Habits of rigid economy have made me equal to the Catholic vow of poverty."

*Keeping warm:* I can now keep my room a little warmer, for I am such a cold creature."

*Cheer for the lonely:* The day was a sad one for me, the first Christmas Day father (her husband) had been in the better land. I was just making a wreath to put on his grave, as it has been warm enough for flowers this year. How happy it is making him to know that the church is bringing good cheer to the one left."



Five Orphan Children—picture two years after their mother's death. Agnes, the eldest, nearly ready for service as a teacher. Anne, aided by the Board in maintaining a high school course, now in limited health. Jean, the third, also in the high school. Robert, top scholar in his grade, and Mary are partly supported by the Board of Relief in a children's home.

## From a Poet Among the Pensioners

'Twas a providence wise, and of loving design,  
When the "Christmas Fund" first was conceived;  
And its outwork in gifts, at the happy Yule-tide,  
Carries joy, like a stream, overflowing and wide,  
For BRIGHTER GIFTS ne'er were received.

Tell the givers, in language that gratitude coins,  
That the heart-strings their gifts deftly stirred  
Will vibrate in harmonies, grateful and long,  
In tune with the notes of Bethlehem's song,  
The sweetest that ears ever heard.

## A Great Month in the Annuity Fund

DECEMBER was the most important month since the Expanded Plan was inaugurated, one hundred and fifteen new members being received. Ministers and churches are beginning to realize the great privileges offered. Each year will further demonstrate the wisdom of the plan and give added assurance that through it the minister may safeguard his age or disability, with a noble supplement, through the local church and the Pilgrim Memorial Fund, to his own self-denying payments.

The total number of certificates in force at the end of the year was nineteen hundred and thirty-five, including ninety-two annuitants, as compared with sixty-eight a year ago. While much remains to be done in securing action by the local church toward assuming a share in the pastor's dues, it is worth noting that since the National Council fifty-four churches have been added to the Hon-

or Roll. The total is three hundred and eighty-three, compared with two hundred and sixty-nine a year ago.

Total assets of the Annuity Fund, December 31, 1923, were approximately \$1,450,000, a gain of more than \$364,000 for the year. From the Pilgrim Memorial Fund income, applicable to annuities, there was received \$161,500. The credit on certificates in 1924 will be approximately \$85. In the case of members on the Original Plan this goes into the Contingent Reserve, from which annuities will be paid as members come to annuity age. In the case of members on the Expanded Plan the credit will be sufficient to pay ninety per cent of the dues on all salaries of approximately \$1,575 or less; and more than two-thirds of dues on salaries of \$2,000. Credit from the income of the Pilgrim Memorial Fund is limited to ninety per cent of the member's dues.

## The Pilgrim Memorial Fund

THE Pilgrim Memorial Fund received on subscriptions in December, \$82,798; for the year 1923, \$620,719, which was \$23,340 ahead of 1922. Total net collections December 31, 1923, \$4,318,086; subscriptions unpaid or in process of payment, \$1,583,201. First nine working days of January brought \$69,655. As two-

thirds of the larger subscriptions are now being completed and nearly fifty thousand subscriptions are already closed, the Fund must depend chiefly upon the payment of delayed subscriptions in 1924. Every subscriber is earnestly requested to bring his subscription up to date at the earliest opportunity.



# THE CONGREGATIONAL WOMAN'S HOME MISSIONARY FEDERATION

## The Federation and Program of the Education Society

**T**HE Department of Social Service of the Education Society is prepared to assist the Missionary groups in our churches as well as other groups, to develop a consciousness of responsibility for social conditions in the immediate neighborhood of their church and community. The Federation is prepared to cooperate with the Congregational Education Society through its Committee on Applied Christianity, whose province it is to study conditions and make recommendations of activities outside of our distinctly missionary contacts.

The Federation has long suggested and definitely urged the adoption of the unified type of Women's Missionary Societies, which includes the educational program of Home and For-

eign Missions as outlined by our denominational Boards and assigned on the Plans of Work of the State Unions, and also provides for a very definite and active share in the social service of the local church as well as for the service of the community. This type of Woman's Society or adaptation of it is the most effective type of women's organization in the local church. Present organization should have at least a definite place in its program for social service.

The program topic for March is "The Debt Eternal of Maturity to the Youth of America." We owe to the youth of America "whatsoever things are pure and of good report"—therefore the following program is offered for study and action:

### Program—March

By ANNA ESTELLE MAY, *Assistant Secretary Social Service Department*

**NOTE:**—In preparation for the March meeting a committee should be appointed to make special investigation along lines designated by topical analysis on the program.

The value of a discussion meeting of this sort lies in the interest aroused among the largest number of people. The meeting should be held at a time and place convenient to the majority of the women of the church *including* the business and professional women.

#### The "Better Movie Movement" in My Own Neighborhood

Devotional Exercises—ten minutes  
—to be led by the president.

Report of Chairman of Investigation Committee—thirty minutes.

Subject: Existing Conditions in Our Motion Picture Houses.

Physical Standards: location, fire precautions, lighting, proper seating, sanitation, ventilation, screen advertising, conduct of audience.

Music.

The Comedy: Is its humor based on appeal to the ridicule of law, the church, the family, etc., or do the programs present wholesome humor?

The Play: Scenes of objectionable barrooms or vulgar dancing? Objectionable close-up filming? Ob-

jectionable prolonged love scenes? Alluring gambling scenes? Race friction? Ridicule of religion, family, etc.

Discussion. Christian women must assume their share of responsibility for community amusement as well as for community religion or education. What are the physical standards which should be required in the theater itself? Upon what standards should the amusement film be produced? How far is the method of securing good films that of censorship? How far that of cooperation? Can we plan some medium through which the people attending our picture houses may register their approval or disapproval of films? What demand is there in our community for educa-

tional and religious pictures? Pictures suitable for children's matinees?

Suggestions. Committees making investigations should confer with theater managers. This is not a campaign of destructive criticism. Committees should meet and talk over their individual reports before the final message is given that it may be as impersonal and constructive as possible.

It rests with each community and largely with individuals of each locality whether the motion picture industry shall bring in potent factors for good or evil.

Reference Material; Service Bulletin No. 2; Better Movie Bulletin No. VI; Congregational Education Society, 14 Beacon street, Boston, Mass.

## Applied Christianity

### Freedom of Speech

"WE have an idea that to be real a spiritual truth must be achieved by one's own self out of a struggle." ALAN A. HUNTER.

Such a struggle requires freedom. Our forefathers came to America for spiritual freedom. Have we preserved it or are we turning our backs upon it and becoming ourselves Tories in social viewpoint and inquisitors in the realm of the spirit? The present-day controversies in the churches reveal much of the spirit of intolerance found in mediæval days. The treatment of political prisoners, the Mooney Trial, the mining struggle in West Virginia show the virulence of social and industrial intolerance. Free discussion of theories of government is indispensable if purity of government is to be maintained. Repression of discussion is the invariable accompaniment of tyranny. The intolerance of race hatred produces the horror

of lynching and the hatred of the Jew.

What is legitimate freedom of speech? Where does freedom end and license begin? The subject is a most difficult one.

The readings for the month are all, with one exception, from one source, the Century Magazine, and so can be easily obtained in any public library. Glenn Frank, in a series called "An American looks at his world," throws much light on our condition. A study on Mahatma Gandhi reveals the struggle for freedom in India. A sketch of J. Ramsay Macdonald informs us about the remarkable man who will probably be the first Labor Premier of Great Britain. His address, delivered at Albert Hall, London, on January 8, and printed in our leading papers, should be read. "Nemesis," by Mary Johnston, tells the story of lynching.

Christ was the Light of the World. Let us not be afraid of all light.

A single talent which one can use effectively is worth more than ten talents imprisoned by ignorance.—*Marden*.



# Poster Competition

Minnesota Won in 1923—Why Not Your State in 1924—We Want You to Compete!

WITH this slogan the Federation Young People's Committee launches its second Poster Competition. Last year six states entered the contest, and six excellent posters were submitted. This year it is hoped that many more states will enlist and that we shall have a much wider group from which to select the national winner. Such competitions arouse interest among our young people, emphasize the varied character of our work, and help to stimulate interest in new organizations that heretofore have not been related to our work. As this article goes to press New York is already "on the job." Before it reaches our readers she will be doubtless close pressed by several other states. Chief among them, we hope, will be Minnesota.

The subject of the contest is the same as last year, the "boosting" of attendance at the Summer Conference which the young people of a given state are most likely to attend. This should appeal particularly to societies who last year sent a delegation to some conference and so have felt for themselves the enthusiasm and inspiration which such a gathering can impart. The wording on the poster should be short, pointed, "peppy." If illustrations are used, do not overcrowd them. Excellent suggestions on poster-making can be secured from the Department of Missionary Education, 14 Beacon street, Boston, Mass., by asking for the leaflet "Poster Possibilities," price five cents. The beautiful coloring and design on some of the posters submitted last year indicate great artistic ability among our young people.

The terms of the competition are also the same as those stipulated last year. Any group of young people may compete who, before June, 1924, have sent a gift to the treasury of

their Woman's State Home Missionary Union, packed a box for some homeland field, or had a course of not less than six lessons on some home missionary subject. "The Child and America's Future" is suggested as the natural basis for such a course. Last year the winning group met two of these requirements and so was doubly entitled to the honor that it received. Several other groups also reported having covered two points. While we do not change the terms of the competition this year we do earnestly hope that many other competitors will offer us this double portion! As there is no meeting of the National Council this year, we cannot offer to display the winning poster at such a gathering. But we are asking to have all the winning state posters at the Federation office in New York not later than September 15, 1924, that all the posters may be sent to the annual meeting of the Federation this fall, and that, if possible, the judging may be done at that time and the blue ribbon awarded in person to some representative of the winning state.

In this connection it may not be amiss to remind State Union secretaries that NOW is the time to begin working up summer conference delegations. This ought to be one important side of your work from now until next June. You know full well the value of such delegations in increasing interest in the local churches, and in enlisting our young people in church and missionary work. Co-operate with the officers of the Education Society wherever you can in working out plans for these conferences. Push them, promote them, advertise them, and stir up among your young people a real "thrill" to have some share in these great summer training camps and practice schools for the carrying on of our work.



# THE FOUNDATION *for* EDUCATION

## Our Pilgrim Debt

We cannot pay it, but we can find happiness in trying to pay it!

**H**AVE you ever stopped to think about our debt as individuals and as a nation to that little company of one hundred and one men, women and children who came as pilgrims, but who stayed as corner stones, and on whose ideals of liberty, education and representative government our nation was founded? It is a sacred debt—a debt of honor and of pride. Let's look down the debit side of our life's ledger and see how our debt to the Pilgrims stands.

*Debit*—For religious liberty, for freedom to worship God as he has been revealed to each of us. For free churches, Sunday Schools and all the other agencies that call each of us to recognize and worship a Divine Being.

*Debit*—For political liberty, for the right to choose those who shall rule over us. For the growing spirit of democracy that foretells the universal brotherhood of man. For escape from autocratic power in every form, the power that rules men's lives and dictates their beliefs.

*Debit*—For free education as the basis for citizenship, for the little red schoolhouse, the old New England academy, the modern public high school, the small college and the great university. For freedom to seek truth wherever it may lead, knowing that the truth shall make us free.

We all know that even before they landed on Plymouth Rock the Pilgrims agreed to tax the head of every family and with the money so raised to hire a teacher for all their children. *Thus was founded the first public school supported by public taxation in the history of the world.* Then came the little red schoolhouse of blessed memory, Harvard College, Yale College, Dartmouth, Williams, Amherst, Bow-

doin, Oberlin, Beloit, Grinnell, Fargo, Carleton, Yankton, Colorado, Whitman, Pomona, Fairmount, Washburn, Mount Holyoke, Wellesley, Rockford and scores of other colleges, as well as theological seminaries and academies, all founded by the Pilgrims or their descendants, and dedicated to their ideals of public education, of religious freedom and of political liberty. We have all profited from these institutions. How shall we recognize this debt—or better still, how shall we attempt to pay it?

There is a little group of Congregational colleges and academies which are yet in their swaddling clothes. These struggling institutions are to-day where Harvard and Yale were one hundred and fifty years ago. They are doing pioneer work. They are reaching the boys and girls from the farm and village, the sons and daughters of immigrants. They are Americanizing Americans. They are struggling with poor buildings, poor equipment, limited and underpaid faculties, with overcrowded classes and little or no endowment. They are rendering a service that is many times greater than their size indicates. They are building men and women who by their leadership will determine the character of our country in the years to come. Why not pay a little of our debt to the Pilgrims by helping these struggling institutions to do their work better?

The most direct way to help is through the Congregational Foundation for Education, which is the torch bearer of our Pilgrim ideals in education to the great tomorrow. It is organized for service. Why not help it to serve the cause of Christian education in the days to come?